

# **CORRUPTION:**

## **The Satanic Drug Cult Network and Missing Children**



# **VOLUME**

# **1**

## **The Gunderson Report**

A series of three volumes on the most important threat to our children today

**Presented by: Ted L Gunderson International**

THIS REPORT DEMANDS A SOLUTION TO ONE  
OF THE MOST SERIOUS PROBLEMS IN AMERICA  
TODAY. SOMEONE MUST LISTEN -- SOMETHING  
MUST BE DONE.

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**INTRODUCTION:**  
**SATANISM, RITUAL CHILD SEXUAL ABUSE**  
**AND HUMAN SACRIFICE**

To understand the philosophy of satanism and ritual child sexual abuse, read the following excerpts from Aleister Crowley's book *The Law Is for All*.

The following are excerpts from *The Law Is for All* by Aleister Crowley (Falcon Press, Arizona, 1986).

Moreover, the Beast 666 adviseth that all children shall be accustomed from infancy to witness every type of sexual act, as also the process of birth, lest falsehood fog, and mystery stupefy, their minds, whose error else might thwart and misdirect the growth of their subconscious system of soul-symbolism.

"When, where, and with whom ye will."

The phrase "with whom" has been practically covered by the comment "as ye will." One need no more than distinguish that the earlier phrase permits all manner of acts, the latter all possible partners. . . . In real life, we have seen in our own times Oscar Wilde, Sir Charles Dilke, Parness, Canon Aitken and countless others, many of them engaged in first-rate work for the world, all wasted, because the mob must make believe to be "moral." This phrase abolishes the eleventh commandment, "Not to be found out," by authorizing incest, adultery, and pederasty, which every one now practices with humiliating precautions, which perpetuate the schoolboy's enjoyment of an escapade, and make shame, slyness, cowardice and hypocrisy the conditions of success in life. (Pages 114-115)

The misunderstanding of sex, the ignorant fear like a fog, the ignorant lust like a miasma, these things have done more to keep back humanity from the realization of itself, and from intelligent cooperation with its destiny, than any other dozen things put together. The vileness and falseness of religion itself have been the monsters aborted from the dark womb of its infernal mystery. (Page 124)

The anacephalepsis of these considerations is this:  
1.) The accidents of any act of love, such as its

protagonists and their peculiarities of expression on whatever plane, are totally immaterial to the magical import of the act. Each person is responsible to himself, being a star, to travel in his own orbit, composed of his own elements, to shine with his own light, with the color proper to his own nature, to revolve and to rush with his own inherent motion, and to maintain his own relation with his own galaxy in its own place in the universe. His existence is his sole and sufficient justification for his own matter and manner. 2.) His only possible error is to withdraw himself from this consciousness of himself as both unique in himself and necessary to the norm of nature. . .

Whatever your sexual predilections may be, you are free, by the Law of Thelema, to be the star you are, to go your own way rejoicing. It is not indicated here in this text, though it is elsewhere implied, that only one symptom warns that you have mistaken your True Will, and that is, if you should imagine that in pursuing your way you interfere with that of another star. It may, therefore, be considered improper, as a general rule, for your sexual gratification to destroy, deform, or displease any other star. Mutual consent to the act is the condition thereof. It must, of course, be understood that such consent is not always explicit. There are cases when seduction or rape may be emancipation or initiation to another. Such acts can only be judged by their results. (Pages 125-126)

To understand the satanic philosophy on ritual human sacrifice, read the following excerpts from Aleister Crowley's book *Magic in Theory and Practice*.

The following are excerpts from *Magick in Theory and Practice* by Aleister Crowley (Dover Publications, Inc., New York, 1976).

## CHAPTER XII

### Of the Bloody Sacrifice: and Matters Cognate.

It is necessary for us to consider carefully the problems connected with the bloody sacrifice, for this question is indeed traditionally important in Magick. Nigh all ancient Magick revolves around this matter. In particular all the Osirian religions--the rites of the Dying God--refer to this. The slaying of Osiris and Adonis; the mutilation of Attis; the cults of Mexico and Peru; the story of Hercules or Melcarth; the legends of Dionysus and of Mithra, are all connected with this one idea. In the Hebrew religion we find the same thing inculcated. The first ethical lesson in the Bible is that the only sacrifice pleasing to the lord is the sacrifice of blood; Abel, who made this, finding favour with the Lord, while Cain, who offered cabbages, was rather naturally considered ■ cheap sport. The idea recurs again and again. We have the sacrifice of the Passover, following on the story of Abraham's being commanded to sacrifice his firstborn son, with the idea of the substitution of animal for human life. The annual ceremony of the two goats carries out this in perpetuity. And we see again the domination of this idea in the romance of Esther, where Haman and Mordecai are the two goats or gods; and ultimately in the presentation of the rite of Purim in Palestine, where Jesus and Barabbas happened to be the Goats in that particular year of which we hear so much, without agreement on the date.

This subject must be studied in the "Golden Bough," where it is most learnedly set forth by Dr. J. G. Frazer.

Enough has now been said to show that the bloody sacrifice has from time immemorial been the most considered part of Magick. The ethics of the thing appear to have concerned no one; nor, to tell the truth, need they do so. As St. Paul says, "Without shedding of blood there is no remission"; and who are we to argue with St. Paul? But, after all that, it is open to any one to have any opinion that he likes upon the subject, or any other subject, thank God! At the same time, it is most necessary to study the business, whatever we may be going to do about it; for our ethics themselves will naturally depend upon our theory of the universe. If we were quite certain, for example, that everybody went to heaven when he died, there could be no serious objection to murder or suicide, as it is generally conceded--by those who know neither--that earth is not such ■ pleasant place as heaven.

However, there is ■ mystery concealed in this theory of the bloody sacrifice which is of great importance to the student, and we therefore make no further apology. We should not have made even this apology for an apology, had it not been for the solicitude of ■ pious young friend of great austerity of character who insisted that the part of this chapter which now follows--the part which was originally written--might cause us to be misunderstood. This must not be.

**The blood is the life.** This simple statement is explained by the Hindus by saying that the blood is the principal vehicle of vital Prana.<sup>1</sup> There is some ground for the belief that there is a definite substance<sup>2</sup>, not isolated ■■ yet, whose presence makes all the difference between live and dead matter. We pass by with deserved contempt the pseudo-scientific experiments of American charlatans who claim to have established that weight is lost at the moment of death, and the unsupported statements of alleged clairvoyants that they have seen the soul issuing like ■ vapour from the mouth of persons *in articulo mortis* but his experiences as an explorer have convinced the

Master Therion that meat loses a notable portion of its nutritive value within a very few minutes after the death of the animal, and that this loss proceeds with ever-diminishing rapidity as time goes on. It is further generally conceded that live food, such as oysters, is the most rapidly assimilable and most concentrated form of energy.<sup>3</sup> Laboratory experiments in food-values seem to be almost worthless, for reasons which we cannot here enter into; the general testimony of mankind appears a safer guide.

It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly.

The animal should therefore be killed<sup>4</sup> within the Circle, or the Triangle, in the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony--thus, by sacrificing a female lamb one would not obtain any appreciable quantity of the fierce energy useful to a Magician who was invoking Mars. In such a case a ram<sup>5</sup> would be more suitable. And this ram should be virgin--the whole potential of its original total energy should not have been diminished in any way.<sup>6</sup> For the highest spiritual working one must accordingly choose the victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence, is the most satisfactory and suitable victim.

For evocations it would be more convenient to place the blood of the victim in the Triangle--the idea being that the spirit might obtain from the blood this subtle but physical substance which was

the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.<sup>8</sup>

Those magicians who object to the use of blood have endeavored to replace it with incense. For such a purpose the incense of Abramelin may be burnt in large quantities. Dittany of Crete is also a valuable medium. Both these incenses are very catholic in their nature, and suitable for almost any materialization.

But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably.<sup>9</sup> (Pages 92-97)

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#### NOTES

1. Prana or "force" is often used as a generic term for all kinds of subtle energy. The prana of the body is only one of its "vayus." Vayu is air or spirit. The idea is that all bodily forces are manifestations of the finer forces of the more real body, this real body being a subtle and invisible thing.
2. This substance need not be conceived as "material" in the crude sense of Victorian science; we know that such phenomena as the rays and emanations of radioactive substances occupy an intermediate position. For instance, mass is not, as once supposed, necessarily impermeable to mass, and matter itself can be only interpreted in terms of motion. So, as to "prana," one might hypothesize a phenomenon in the ether analogous to isomerism. We already know of bodies chemically identical whose molecular structure makes one active, another inactive, to certain reagents. Metals can be "tired" or "killed" as to some of their properties, without discoverable chemical change. One can "kill" steel, and "raise it from the dead"; and flies drowned in ice water can be resuscitated. That it should be impossible to create high organic life is scientifically unthinkable, and the Master Therion believes it to be a matter of few years indeed before this is done in the laboratory. Already we restore the apparently drowned. Why not those dead from such a syncope? If we understood the ultimate physics and chemistry of the brief moment to death we could get hold of the

force in some way, supply the missing element, reverse the electrical conditions or what not. Already we prevent certain kinds of death by supplying wants, as in the case of Thyroid.

3. One can become actually drunk on oysters, by chewing them completely. Rigor ■■■■ to be ■ symptom of the loss of what I may call the Alpha-energy and makes ■ sharp break in the curve. The Beta and other energies dissipate ■■■■ slowly. Physiologists should make it their first duty to ■■■■ these phenomena; for their study is evidently ■ direct line of research into the nature of Life. The analogy between the living and complex molecules of the Uranium group of inorganic and the Protoplasm group of organic elements is extremely suggestive. The faculties of growth, action, self-recuperation, etc., must be ascribed to similar properties in both cases; and as ■■ have detected, measured and partially explained radioactivity, it must be possible to contrive means of doing the ■■■■ for Life.
4. It is a mistake to suppose that the victim is injured. On the contrary, this is the most blessed and merciful of all deaths, for the elemental spirit is directly built up into Godhead--the exact goal of its efforts through countless incarnations. On the other hand, the practice of torturing animals to death in order to obtain the elemental ■ a slave is indefensible, utterly black magic of the very worst kind, involving ■ it does ■ metaphysical basis of dualism. There is, however, ■ objection to dualism or black magic when they ■ properly understood. See the account of the Master Therion's Great Magical Retirement by Lake Pasquaney, where He "crucified a toad in the Basilisk abode."
5. A wolf would be still better in the ■■■■ of Mars. See 777 for the correspondences between various animals and the "32 Paths" of Nature.
6. There is also the question of its magical freedom. Sexual intercourse creates a link between its exponents, and therefore ■ responsibility.
7. It appears from the Magical Records of Frater Perdurabo that He made this particular sacrifice on ■ average about 150 times every year between 1912 c.v. and 1928 c.v. Contrast J. K. Huysman's "Là-Bas," where ■ perverted form of Magic of an analogous order is described. "It is the sacrifice of oneself spiritually. And the intelligence and innocence of that male child ■■ the perfect understanding of the Magician, his ■■■ aim, without lust of result. And male he must be, because what he sacrifices is not the material blood, but his creative power." This initiated interpretation of the texts ■■■ sent spontaneously by Soror I. W. E., for the sake of the younger Brethren.

8. See Equinox (I, V. Supplement: Tenth Aethyr) for an Account of ■ Operation where this ■ done. Magical phenomena of the creative order are conceived and germinate in a peculiar thick velvet darkness, crimson, purple, or deep blue, approximating black: as if it were said, In the Body of Our Lady of the Stars. See 777 for the correspondences of the various forces of Nature with drugs, perfumes, etc.
9. Such details, however, may safely be left to the good sense of the Student. Experience here ■ elsewhere is the best teacher. In the Sacrifice during Invocation, however, it may be said without fear of contradiction that the death of the victim should coincide with the supreme invocation.

## SYNOPSIS

I first became involved in investigating satanic cults in October 1980, when P. E. Beasley, a retired Fayetteville, North Carolina police officer, and I obtained a signed confession from Helena Stoeckley who stated that she and members of her satanic cult had murdered Dr. Jeffrey R. MacDonald's wife and their two children at Fort Bragg, North Carolina on February 17, 1970. The murders were Stoeckley's initiation into the group. Stoeckley advised that Dr. MacDonald was the victim of an Army drug frame. During the late 1960s and early 1970s drugs were flown into United States Army bases from Vietnam in plastic bags concealed in the body cavities of dead GIs (see *Time* magazine article January 1, 1973 and summary of the MacDonald case, which are included in this report). Dr. MacDonald was convicted and is serving three consecutive life sentences for these murders. He recently lost an appeal which was based on the concealment of evidence by the government during the 1979 trial.

As an outgrowth of the MacDonald investigation I became involved with a civilian network in investigating satanic cults. We have developed extensive information which establishes that a loose-knit satanic cult/drug network is active in the United States. Members of this network finance their operation through the sale of marijuana, cocaine, heroin, amphetamines and barbiturates, as well as prostitution, pornography, snuff films and other illegal activity. The drugs are normally sold by street gangs. This network kidnaps and sacrifices children and others to Satan. We have information concerning numerous homicides and human sacrifices committed by this group. Some of the victims were working in our mini-civilian task force at the time of their deaths.

We have interviewed numerous adult survivors. (An adult survivor is usually a person who was born into the movement, survives, and later disassociates himself or herself from the group, going into hiding to avoid being murdered.) The survivors came from different areas of the country, and none have been in contact with or know each other. Each of the survivors I have interviewed furnished me with similar details concerning ceremonies they witnessed in which

humans and animals were sacrificed. Often, the victims were infants or young children.

Under torture, the body's production of endorphins increases dramatically, raising the level of adrenalin and other body chemicals. Occultists torture their victims to death and cannibalize their bodies just before death in order to ingest these chemicals, which they believe gives them power. Similarly, some satanists eat their victims' brains because they believe the victim's intelligence will thus pass into their own brain.

Members of the cult network are operating child day schools throughout the country. Children from different states who have never met are telling authorities similar stories concerning their experiences in these schools. There has been successful prosecution in North Carolina, Florida, Massachusetts, Nevada and California of pre-school owners and operators. A psychiatrist in Los Angeles interviewed children from eight different day schools. All these children told similar stories about witnessing rituals satanic in nature, as well as extensive sexual child abuse by teachers and others. One adult survivor told me that when she was ■ young girl, her father

made her hold a knife to the chest of a live infant. He then placed his own hand over hers and plunged the knife into the heart of the victim.

The occultists often force preschool children to participate in human sacrifices and then tell them they and their parent or parents will be murdered if the children reveal any secrets or talk about these activities. The psychological effect on the child is that the child believes he or she is guilty of murder. I know of one instance where a Satanist held a gun to a child's head and told her he would shoot her if she didn't shoot another child that was tied to a post. She shot the other child.

Sexual molestation of children during their preschool years is part of the ritual. It is also used to indoctrinate them. Children are indoctrinated between the ages of 2 and 4, when they are at a critical stage of development. These children acquire many of their values while under the supervision of Satanists before being returned to their parents and entering the public school system. Satanists convince the children that their parents don't love them but that they, the Satanists, do. Even after they leave the day school and enter

kindergarten, children's activities are followed by Satanists and continually reminded that they are being watched. When the children enter junior high and high school, the Satanists will attempt to actively recruit them. At this age, youngsters fall easy prey to peer groups who involve them through music, neighbors, drugs, sex, etc.

Mind control and discipline are an important part of Satanism. The application of mind control techniques starts during the child's preschool years in day school and continues through junior high and high school. Games such as Dungeons and Dragons are used to teach the unaware child satanic philosophy.

In the McMartin child day school case in California, more than 500 complaints of sexual molestation were filed with the police before the district attorney decided to prosecute. The D.A. indicted seven defendants. After a grand jury and pretrial, they were all held over for trial. The D.A. dropped the charges on five of the seven. Virginia McMartin was found not guilty. Ray Buckey was tried twice, with both trials resulting in a hung jury. The children had stated that they were taken into tunnels under the school and molested. Some said they were taken out of the tunnels into the yard of the house

next door to the McMartin school, placed in vans, and taken to various places in the community, where they were used for prostitution. Many prominent citizens were identified by the children as having been involved, including politicians, professional athletes and actors.

In May 1990, one of the McMartin victims' parents gained access to the school. She hired an archeologist. He and his associates found the tunnels at the time of the second trial of Ray Buckey, but the district attorney refused to use the evidence in the trial.

More than 5000 students attended the McMartin preschool during the 28 years it was in operation (two schools, 1956 to 1984). We know ■ 34 year old woman who recalls being sexually molested, along with her schoolmates, at the McMartin school during her preschool days, more than 30 years ago.

Many prosecutors are reluctant to prosecute preschool sexual molestation cases because they believe children cannot be competent witnesses. A three-year study by Gail S. Goodman, Ph.D., State University of New York at Buffalo, and Karen Sawitz, Ph.D., UCLA, examined the testimony of children who were actively involved in an event and who interacted with an unfamiliar person. These are laboratory studies involving recall about (1) playing a game (low-stress situation), (2) having blood drawn at a clinic (high-stress situation), and (3) being inoculated (high-stress situation).

The findings included: (1) There were not significant age differences in the children's ability to recall the event, and their recall did not deteriorate over time. The children's reports were 98% accurate. (2) The older children (5 to 6 years) answered more objective questions correctly than the younger ones, (3 to 4 years) and the younger children showed a decline, after a delay, in their ability to answer questions about the actions involved. (3) Children did not make up false stories of abuse even when asked questions that might foster such reports.

I have been told it is common for satanic groups to kidnap their victims, usually infants and young children, from hospitals, orphanages, shopping centers and off the streets. We have information that Satanists operate not only child day schools but foster homes as well. This is ■ source for children who often cannot be traced. It is also a way of obtaining children for ritualistic child molestation and recruiting children into Satanism. We have received information that interment camps are located throughout the U.S. where they hold their victims until they are ready to be sacrificed or sold to foreigners ■■ sex slaves. We have been told about ■ landing strip in the Nevada desert where foreign jet airplanes with no tail markings land and take off after buying kidnapped children at auctions.

Another source of baby victims are "breeders," female Satanists whose families have been involved in Satanism for generations. We have interviewed numerous breeders. The Satanists impregnate the breeders and use the babies for sacrifices. Since there is no birth record, there is no missing-person report. The Satanists also use breeders for prostitution and sexual favors to politicians, law

enforcement officers, judges, etc. These officials are then blackmailed and as a result do not enforce laws broken by Satanists and often do not prosecute them. Thus, in some areas, satanic crimes are being overlooked or covered up because Satanists control law enforcement and the judicial system.

We have information that a child kidnapping network is active in the United States that furnishes children to satanic cults for human sacrifices. We recently identified two missing children ages 1 and 3 who, according to our witness, were victims of satanic sacrifice on the West Coast. One of these children was from the East Coast and the other from the Southwest. The child from the Southwest was identified by two witnesses on the West Coast the day after he was kidnapped. Both children were sacrificed in a satanic ceremony.

The Satanists prefer to sacrifice Christian infants and children. The younger the child, the less it has sinned and thus the "purer" it is deemed to be. There is a preference for pregnant women. They kill the mother and cannibalize the fetus.

We have information about four individuals who were informants for U.S. government intelligence agencies and were involved in the satanic cult/drug network. By using such individuals, satanic cult/drug informants place disinformation in government files, thereby influencing in some instances action taken by government officials. In two cases, the informant worked for the FBI. This may be one of the reasons the FBI refuses to investigate the satanic cult movement in the U.S. today. I suspect another reason is that the FBI's consultants are providing them with disinformation about satanic, activity, philosophy and beliefs.

The satanic network utilizes specialists for surveillance, photography, contract killings, wiretaps and other techniques in its efforts to stay continuously aware of the activities of its adversaries. In 1984, I discovered that my telephones were tapped. I sued GTE and collected an out-of-court settlement.

We have information that the satanists operate internment camps throughout the United States where they keep their captives. We have been told that some of the camps are on government reservations (not confirmed).

Although there are numerous books available on Satanism, most of the teachings are passed orally from one generation to the next.

During a trip to Washington, D.C. in June 1987, I was identified at a church service as a visitor to that city. The pastor informed the congregation that I was attempting to alert Congress to the satanic cult missing children problem in this country. After the service, a mother and her 15 year old daughter, a student at a local high school, advised me the daughter had been approached by a classmate the previous week and asked to join a satanic cult. The classmate described herself as a witch and stated that a recent meeting of satanists in Washington, D.C. was attended by hundreds of people from all over the U.S. I have heard of other such meetings involving Satanists from other sections of the country.

Several years ago I visited an abandoned satanic ceremony site,, located on the side of a mountain in Southern California. The site is approximately 250 by 80 feet in size and can only be seen from the air. The house on the property had burned down shortly after the McMartin preschool scandal made the headlines and it became public

knowledge the McMartin children said that they had been taken to the mountains in an airplane. The children had also told authorities they witnessed infant sacrifices. I was reminded of this when I saw a concrete bunker approximately 20' x 20' in size. A source once active in the satanic movement told me that this type of structure was where Satanists kept their kidnapped victims until they sacrificed them. Also at that site I saw two satanic altars and a small room with steel hooks embedded in the concrete walls. My source said this was probably a torture room.

We have information that police officers, prosecutors, morticians, ministers, teachers, doctors, lawyers and others of all ages, in all walks of life, are practicing Satanists. Many of these individuals lead double lives. To some they appear as leading citizens of the community, and to their fellow cult members they are dedicated evil worshippers. We have been told that a superintendent of schools in California is a Satanist. Michael Acquino, head of the Church of Set in San Francisco was a lieutenant colonel in the Army Reserves in charge of records for all Army Reserve personnel. Acquino has top secret clearance and lectures at Fort Bragg, N.C. as well as other

Army bases. He reportedly is presently involved in mind control experiments at the University of Arizona. He was twice under investigation for ritualistic sexual child abuse at the Presidio in San Francisco. No charges were ever filed against him. An adult survivor once told me the U.S. Army is Satan's army. She made this statement because of the numerous Satanists in the Army. Her father was in the Army at the time. There have been ritualistic child sexual molestation cases at West Point as well as the Presidio in San Francisco.

A Boise, Idaho police officer believes 50,000 to 60,000 Americans who disappear each year are victims of human sacrifices by satanic cults. The bodies of some victims are buried but most are cremated so there is no body and no evidence. I know of an occult supply store in Los Angeles that sells portable crematories. Reliable sources estimate there are more than three million active satanists in the United States.

The FBI reports the number of automobiles stolen in the United States each year, but they do not keep a record of the number of persons who disappear. It is unbelievable that there is more

concern for automobiles than for missing persons. Some estimate the number of missing persons at high as 1.8 million per year. Only about half are believed to be located and returned within a year. I have alerted the FBI, the U.S. Department of Justice and members of Congress to this and suggested that these matters be investigated by the federal government. My requests have been ignored.

Mr. Ken Lanning, Superior in Charge of the FBI Behavioral Science Unit, Quantico, Virginia, states that since there are no bodies, there are no human sacrifices. He claims Satanism is a religion which is protected by the First Amendment of the U.S. Constitution. He has publicly stated there are more crimes in the name of Christianity than there are committed in the name of Satan.

Many local law enforcement agencies recognize this problem and are actively investigating. However, local law enforcement is not equipped to coordinate this at a national level. A national clearing house is needed, as well as training and seminars. The FBI already receives monthly crime statistics from every law enforcement agency in the country. It would be a simple matter for the local law enforcement agencies to add a column to their report for missing

persons and arrange for distribution of missing children's photographs. Steps must be taken to protect Americans from an element that is far more dangerous to our society than the Mafia. This situation cannot be ignored. These criminals must be stopped.

Documentation for information contained in this report comes from police reports, court documents, books written by Satanists and satanic experts, reliable confidential informants and sources, interviews with past and current Satanists, researchers, and adult and child survivors.

Thank you,

TED L. GUNDERSON & ASSOCIATES

A handwritten signature in cursive script that reads "Ted L. Gunderson". To the right of the signature is a horizontal line.

Ted L. Gunderson  
President

September 15, 1992

I.

NEWSPAPER AND MAGAZINE ARTICLES

DEALING WITH SATANISM

(Hundreds more are available.)

Please read the *Los Angeles Times* article 12/13/87 closely. This article states officials have a tendency to disbelieve children who claim they are victims of satanic sexual molestation and have witnessed ritualistic sacrifices.

A professed occultist, Damion Dade Blood VII, states, "Outsiders won't believe this stuff, and that's something insiders count on. Our whole lives are covert operations."

# SALES OF SATANISM MARK MOLESTATION CASES

## Children's Macabre Testimony Sometimes Derails Prosecutions

From Associated Press

**EDITOR'S NOTE:**—Most of the notoriety of the McMartin Preschool child molestation case grew out of toddlers' descriptions of bizarre ceremonies and animal mutilation that seemed to stem from worship. But such are not unique. Investigators say stories crop up with frightening regularity in molestation cases, providing ammunition for defense attorneys challenging the believability of young witnesses.

Prosecution of molestation cases is being derailed in this country because young victims are facing testimony with such preposterous tales, authorities say.

Although sexual abuse is medically proven in many of these cases, the charges frequently crumble when preschoolers tell of drugging and assault in bloody occult ceremonies, says Francisco Police Officer Gallant.

"Any attorney will tell you going to court with a child under 10 is impossible, much less one blaming the devil," he said.

But investigators are curious about similarities they're hearing in testimony from youngsters in unrelated and geographically separate cases.

"The main thing in the Martin I've heard is the consistency in the types of things the kids were reporting—all across the country the descriptions were very similar," Gallant said. "In the last 10 years we have about 60 to 70 solid cases... ones where investigations were actively pursued."

The federally funded American Humane Assn. in Denver says child molestations were reported nationwide in 1986, the year for which statistics were compiled. That figure is up from 100,000 reported cases in 1985.

"I know there have been some infamous cases in preschools, but we don't feel that it's a widespread problem," AHA spokeswoman

Katie Bond. "They are seen as isolated incidents which gain notoriety because they're emotionally charged."

In 75% of reported cases, abuse comes from within the family, she said. "We have no information on satanists, which is to say they're not there, but the majority of abuse comes from parents and is limited to individuals in the home."

Alleged cult members are "horrible, the children revealing intimate knowledge beyond their years—convincing drawings, scuffs from others."

Aline Fuld, a psychology professor at Mills College in Oakland, said child custody cases she has worked on introduced allegations of cult sex crimes but offered no supporting evidence.

The woman said she and her husband, in the entire staff in the D.A.'s office involved in satanic practices. I heard more raving than substantial proof," Fuld said.

An 11-year-old Pico Rivera boy, who prompted the arrest of neighbors, he accused them of molesting him, startled officials with claims neighbors forced him to participate in ritual killing.

Charges of kidnapping, conspiracy, false imprisonment and sexual assault of several neighborhood children were dropped before trial when another child witness recanted testimony and evidence was inconclusive.

"They always said nobody would believe us if we told," said the 11-year-old.

Would children fabricate such stories?

"In my practice I often see counterculture fads shown in last week's pop magazines described as this week's chosen horror," Kidd said.

Dr. Thomas Hicklin, pediatric and clinical psychiatrist at Children's Ward at Los Angeles County-USC Medical Center, said he has seen victims can elaborate pleas for help.

"The ticket is getting help in society to show tremendous problems," Hicklin said. "It's possible to exaggerate under stress."

He reports of cult abuse are on the rise, though they are rare, three or four cases a year since the early 1980s.

"Kids are manipulating their parents to lie purposefully," he said. "They're learning this stuff somewhere, on TV then in horror movies—and it's part of their imaginations."

There are often differences between fantasy and reality, a perception that normally becomes more at age 7 and development level following abuse, he said.

Dr. Roland Summit, psychiatry professor at UCLA, added, "People tempted to come forward fear they will be labeled as crazy or paranoid. And to some extent they're right. Usually charges are dropped in the intrusion of the bizarre."

Gallant cited several molestation cases where charges were dropped or reduced after satanic allegations surfaced. In only six cases were prosecuted for fear of losing the cases by including testimony about satanic rituals. She mentioned cases in Los Angeles, San Francisco, Miami, Boston, Atlanta, Port Angeles, Wash., Jordan, Minn., El Paso.

"Many if not most cases are absolutely nowhere despite physical evidence supporting accusations of molestation," Gallant said. "Few have the manpower, time or money to pursue cases deemed likely to lose."

The medical profession has maintained a scientific distance from ritual abuse allegations, and that frustrates pediatrician Gregory Simpson of Carson, Calif.

Ritual scarring in patients prompted Simpson to research in 1985-86 during his residen-

cy at Martin Luther King Hospital in Los Angeles, he now teaches.

In studying police files, he cared for four children who had ritual scars and exhibited behavior indicating that they'd been abused rather than sexually assaulted. One dead girl's chest was carved with a pentagram, he said.

"The conclusion I reached is that satanic abuse of small children does exist. It's something that can be dealt with by the medical community," he said.

A Florida case is a few months old. Child abuse prosecutor Frank Foster received several life sentences based largely on the testimony of 17-year-old wife, Ilana.

Children at the Foster baby-sitting service told Foster a prayer allegedly learned there and told of daily molestation.

In Los Angeles, the McMartin case involved accusations of sexual mutilations and sacrifices.

Raymond Buckley, 29, and his mother, Peggy Buckley, 60, are being tried on 100 molestation and conspiracy charges involving 14 children. Charges against five other defendants were dropped.

A professed occultist who agreed to be interviewed because he said he was a victim of such abuse and opposes it, confirmed the existence of satanic practices recounted by children.

"Those who worship evil are trying to appease or arise a spirit or deity, and some believe children are the key to this," said Damien Jade Blood VII, an Australian living in New Jersey.

"I can certainly explain what kids are saying as being part of some occult religions. Outdoors won't believe this stuff and that's something parents count on. Our whole lives are covert operations."

Los Angeles Times

12/13/87

# SATANIC CRIME IS ON

THEY CALL her Satan's Cop — the policewoman who is America's foremost expert on cults and demonic rites.

Ten years ago, fellow officers laughed when she said the devil was the rampage. Now, thousands of demon-related crimes later, they listen when she says that 1989 could be a particularly bad year for satanic crime.

And when tough, hardened Sandi Gallant says bad, that means trouble, because she has seen the worst that demonically-crazed cults can do.

Sandi believes the police and public have only seen the tip of a black iceberg. She believes many ritual crimes go undetected because they involve children.

Says Sandi: "Too often I hear seasoned police officers say it simply isn't true, that some kid must have made up the whole thing, that this just does not happen in a civilized world.

## Disbelief

"That is precisely what satanists count on. They depend on disbelief or fear and ignorance."

The most conservative estimates place the number of devil worshipers in America at more than four million. A report by the Adam Walsh Center, the nation's leading investigative agency into ritual abuses, says that last year some 10,000 pre-teen American children were involved in crimes which included sacrificing animals and other demonic cult activities.

The center says last year there were 200 ritual murders in the U.S.

Says Sandi: "Just look at my case files. Wizards, witches, satanists, sorcerers and voodooists have come out of the closet and onto the march."

And, terrifying as it might be for American parents, Sandi says them

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THE AVERAGE weight of a man's brain is 49 oz., and the average woman's brain weighs 44 oz. — but the weight of the brain has nothing to do with its intelligence.

1. 1989 EXAMINER

## THE RISE

By MICHAEL BOYD

marching straight toward children.

A 24-year veteran on the San Francisco Police Department, Sandi is convinced that there are thousands of children in preschools and kindergartens across the country talking about grown-ups in robes.

Says Sandi: "The satanists among the children chant in a strange guttural language while they perform dark ceremonies which include sexual abuse — and even murder."

She explains that young children are perfect victims, because it is almost impossible to get a conviction in court based on a youngster's testimony.

"What is especially frightening is the growth of teenage cultists who indulge in fantasy role-playing, often coupled with heavy metal music," she says.

Sandi believes the proli-



HARDENED COP Sandi Gallant has seen what demonically-crazed cults can

feration of graphic horror movies and videos is partly to blame for the increase in teenage cultism.

The 44-year-old crusader against satanism is a divorcee with no children. "Knowing what I know,

I would be just as scared to be a mother," she says in a matter-of-fact tone that chills the bones.

## Community rebuilds burned boy's life

A COMMUNITY with compassion has banded together to build a new life for a badly burned boy.

Courageous Joey Philion, 15, risked near death to save his family when a rag-

ing fire suddenly swept through his home.

Joey escaped unharmed from the flames that engulfed his house in Orillia, Ontario, Canada, last spring. But the hero suddenly realized his younger

brother was left inside — he rushed back into the raging inferno and carried him to safety.

Seconds later, Joey ran in again, thinking he had forgotten his mother. She wasn't there, but it was too late for him to turn back. He barely escaped by jumping out of a second-story window into a snowbank, his body enveloped in flames.

A neighbor rolled Joey in the snow to put out the fire, but he had suffered life-threatening burns over half of his body. When his frantic mother arrived, she found his skin peeled off in her hands.

Since then, Joey has clung to life through 41 operations and two bouts of

pneumonia. He spent the first seven months of recovery in the Shriners Burn Unit in Boston. He has now been transferred to the Hospital for Sick Children in Toronto.

Meanwhile, friends and neighbors have rallied around the young boy. They were willing to give up their own life to help others. They raised \$150,000 to pay medical expenses covered by insurance.

Then, when Joey's mother announced she wanted to use part of the funds for her home, local contractors offered to build for them — free. Neighbors are supplying construction crews with coffee and sandwiches.

"People are just so pressed with this boy," explains Ken McCann, an electrician who challenges other contractors to build the home.



JOEY LOOKS ADMIRINGLY at a picture of his house. Contractors are building for his family for free.

# Police note rise of satanic crime

Associated Press

Last year, a psychologist testifying in a 16-year-old boy's trial said the boy admitted praying to Satan for guidance before shooting his father nine times "because he knew God would not help him."

A Laguna Hills youth was sentenced to 25 years to life in prison for sneaking up behind his father and shooting him in the back of the head. A subsequent search of the boy's bedroom turned up pentagrams, satanic drawings and a pact he had made with Satan and signed in blood.

Alleged "Night Stalker" defendant Richard Ramirez, accused of murdering 15 people and assaulting 17 others, has a pentagram, a five-pointed star associated with satanism, tattooed on the palm of his hand.

"Satanism usually isn't a motive in murder, rather, murder is a symptom of satanism," said Dick Fredrickson, an Orange County deputy district attorney. "Once you fall into that heavy-metal syndrome and the embracing of Satan, then it's easy to do things you otherwise would not do."

So many satanic messages and signs of the occult are being found in Southern California crime

scenes that police officers in increasing numbers are taking courses on how to recognize them.

"At first the officers were kind of skeptical," said Darlyne Pettinichio, a deputy Orange County probation officer who has taught such classes for three years. "They didn't want to believe that these things were going on. These, after all, are not normal kinds of crimes."

But the police training program, which includes a booklet outlining crime-related characteristics of satanism, quickly gained acceptance as evidence of the occult began turning up more frequently.

Authorities say many of the crimes are committed by youths caught up in the philosophy of punk and especially heavy metal or hard rock music.

"They imitate what they see and may end up out there somewhere doing rituals," said Pettinichio.

"The average person could be at one of the (satanic ritual) sites and not know it," Newport Beach police Detective Greg Armstrong said. "You have to know what to look for. Once I was at a ritual site ... and didn't know it until I looked in the crook of a tree and saw a goat's head."

DAILY NEWS/Monday, September 28, 1988 NEWS — A 1

# More Cases of Ritual Abuse

By Edward W. Lempinen  
Chronicle Staff Writer

Bay Area mental health workers said yesterday that they are seeing more evidence of ritual sexual abuse in children and in adults who survived intense abuse when they were young.

New cases of ritual abuse and torture have surfaced in recent months throughout the Bay Area and Northern California, said therapists and others gathered at the University of California at Berkeley.

More adult survivors are coming forward after years of silence because the public is more willing to believe them, they said.

"We cannot let fear immobilize us," said Jamie Baylog, a researcher and pediatric intern at a Chicago hospital. "The longer we stay in isolation, the more difficult it will be for us to overcome the brutalization we experienced in the past."

"We also need to acknowledge this is something that is still going on in the U.S."

About 75 people — lawyers, police, therapists, child abuse experts and a handful of survivors — attended the first day of the two-day conference sponsored by the UC Berkeley Rape Prevention Education Program.

At times, they told of horrific experiences in ultra-clandestine cults. Some victims were kidnaped, but reports more often suggest that families indoctrinate their own children into cults, winning their silence by blackmail, intimidation and death threats.

The reports are being taken seriously by a growing number of police and therapists.

They cited several recent cases in Northern California: At least 60 children abused, sometimes in strange rituals, in an Army day care center at the Presidio; the Satanic murder of a San Francisco drifter in 1986, and publicized cases in Marin County, Berkeley, Red Bluff, Concord and Redding.

"It's still greeted with skepticism among lots of therapists," said Tanya Renner, a researcher and

doctoral candidate at UC Berkeley.

"The facts are that these things do happen," she said. "Children do not invent seeing sacrificial murders, they do not invent being locked in closets, they do not invent being drugged, they do not invent being forced to drink blood."

"Neither, as a rule do adults. This is not fantasy."

Many of the survivors come forward for help experiencing post-traumatic stress disorder, multiple personality disorder or the memory-repression often found in victims of severe abuse.

One woman said she "forgot" the years of childhood torture by her parents. But when she sought help for drug and alcohol abuse as a young adult, she "started getting more and more memories."

Gradually, she recalled her

family's participation in Satanic cult rituals. "Some of the things had a hard time getting people to believe," she said.

For example, she said, she remembered being hanged and strangled, and doctors have since found fractures in her neck's back consistent with the sadistic rituals.

Therapists report success helping survivors heal the psychological wounds, and attorneys yesterday advised that it is sometimes possible to sue the perpetrators for damages.

"I do not believe that these types of experiences have to be life-crushing," said Jaimes Karroll, a conference organizer who gathered the survivors' stories for a book.

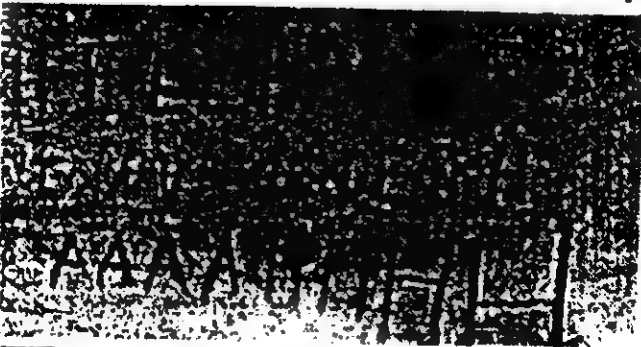
"People want to believe the victims of cults are freaks; it's not true."

# Police mull charges against 'cultists'



**CHARGE:** Officer John Comeau holds chalice and animal skull found at devil-worship 'church.'

*Herald photos by Robert Gray*



**ON THE WALL:** Drawings on wall of old munition bunker in Hingham, an alleged cult hideout.

## Devil-worship 'church' found

By JOHN IMPEMBA

**SOUTH SHORE** police are considering charges against a group of alleged devil worshippers after the discovery of their "church" inside an abandoned munitions bunker buried deep in the woods at Wompatuck State Park in Hingham.

The bizarre find was made by Cohasset and state environmental police last week when officers stumbled upon a dozen satanic worshippers dressed in black cloaks who were seen leaving the bunker.

Police confiscated numerous swords, machettes and knives, an animal skull and a silver chalice, according to John Comeau of the state Department of Natural Resources.

Police yesterday said they are considering charging group members for possessing the weapons and using the building without authority.

"The whole thing is strange to me. ... It's kind of bizarre," Comeau said yesterday as he sifted through items seized from the group. "I think this group really into it."

Inside the massive concrete bunker — once used to house guns and ammunition during World War II — was evidence of satanic symbolism, including pentagrams and a five-sided star.

Police yesterday said the

devil worshipping cult may have been using the bunker for more than a year and had constructed an elaborate fire pit and erected several altars throughout the huge room. Candles were strewn throughout the bunker.

"Why they worship this stuff, I don't know. ... But I think they were worshipping (the devil) in several different sections of the bunker," Comeau said.

In one room called the "sleep chamber," police found several sleeping bags, mattresses, and the remnants of a giant wood stove the group reportedly was trying to build.

Police found 12 men and women as they walked from the bunker last week. Many were dressed in long black cloaks. Members of the group reportedly had carried much of material to the bunker more than a mile into the woods.

When police first discovered the bunker, the skull of a dog or raccoon was found on a makeshift glass altar. In another section of the room, a silver chalice had been placed under a satanic pentagram symbol.

Also standing in one section of the bunker was a life-size white painted crucifix, with barbed wire thorns attached to it.

"This was their church we believe," said one Cohasset police officer who asked not to be named.

Final  
Edition

Redding, California  
February 10, 1989  
Vol. 140, No. 291  
■ cents



Friday  
**Record**

# Searchlight

## Lawyer kidnap may have satanic link

By GEORGE WINSHIP

RED BLUFF — A reward ■ \$10,000 is offered for the arrest and conviction of ■ who allegedly abducted a Red Bluff attorney at gunpoint in a child custody case that may be linked to satanism and ritualistic abuse.

"That's the only motive ■ see," Red Bluff police Detective Ted Wiley said

today of the Feb. ■ kidnapping of Cynthia Angell, 32.

Ms. Angell and her husband, Anthony Edwards, ■ an attorney, are offering the reward.

The man allegedly threatened Ms. Angell's life several times ■ she continued ■ investigate links between a Tehama County child custody ■ and ■ San

Francisco Bay area child ■'s day school.

■ told Ms. Angell that ■ was investigating something that she shouldn't and ■ her a photograph of ■ baby whose skin ■ been partially removed, Wiley said.

"It looked like it could have been an autopsy photo, but the man said it ■ a child who had ■ killed during a Satanic

ritual," Ms. Angell told police.

Neither Ms. Angell nor Red Bluff police Detective Ted Wiley would disclose further details of the child custody case today.

However, Wiley said ■ composite drawing and description ■ the man who allegedly kidnapped Ms. Angell resembles ■ man reportedly involved in ■ case in

which ■ child ■ doll was seen hanging from a signpost on Kirkwood ■ near Corning on July 29, 1987.

In that case, ■ man who identified himself as a police officer told a concerned citizen that everything was under control while another man and woman removed

■ KIDNAP, A-10

Continued from A-1

the child or doll from the signpost.

Police artist Marjorie Casebeer initially noticed similarities between suspects in the two cases as she was drawing the man Ms. Angell described.

Tehama County sheriff's Capt. Allen

Groves said today there are some dissimilarities between the two composite drawings, but would not rule out that the two suspects could be the same man.

"That case is still definitely open," Groves said.



Suspect sketch

On Feb. 2, a satanic holiday called Candlemass, Ms. Angell arranged to meet a potential witness at the Red Bluff restaurant for lunch. When she arrived at the restaurant, a man she did not recognize entered her car, pulled a pistol and ordered her to drive to Dairyville.

In Dairyville, Ms. Angell was blindfolded and forced to have a second suspect. Later the man drove her back to her car and released her.

Information regarding Ms. Angell's abduction should be given to Red Bluff police Detectives Wiley or Roger Marsh at 527-3131.

## R.B. attorney offers reward in kidnapping

A Red Bluff attorney has announced that she will pay \$10,000 for information leading to the arrest of ■ person or persons who she said kidnapped her Feb. ■.

Cynthia L. Angell, 32, told ■ Bluff police that she had been abducted ■ gunpoint at ■ Red Bluff shopping center by ■ man who allegedly told her she was involved in cases she shouldn't be.

Red Bluff police, who say they have ■ new information on the case, have released ■ composite drawing of a suspect based ■ Angell's description of her alleged kidnapper.

Red Bluff Police detective Ted Wiley said Friday that there have been ■ new developments in the case.

Angell described the man as clean cut and attractive, possibly latino or Puerto Rican with medium olive-skinned complexion, roughly 6-2, ■ pounds, with black straight hair and ■ deep voice.

The man ■ wearing a brown, heavyweight suede jacket, brown suede work gloves, dark blue polyester pants and brown loafer-style shoes, she said.

Angell told police that the man kidnapped her in front of a Red Bluff restaurant ■ the Belle Mill Landing shopping center and demanded that she drive him to Dairyville.

At Dairyville, ■ second man



Kidnapping suspect

reportedly met the two ■ drove them in a second car while the first man allegedly warned Angell away from cases on which she had been working, Angell told the police.

She said that the men then drove her back to her car and she drove herself back ■ Red Bluff.

Anyone with information about the alleged abduction has been asked ■ call the ■ Bluff Police Department at 527-3131.

# Few signs of satanism in the north state

By GEORGE WINSHIP

Despite a dramatic report of an alleged link between a Tehama County kidnapping and satanism, law enforcement officials say there are lots of rumors and graffiti but no real evidence of the practice in the north state.

Red Bluff attorney Cynthia Angell, 32, was abducted briefly at gunpoint Feb. 2. She said she was blindfolded and threatened with her life. She continued to investigate a child custody case in which a youngster was reportedly

abused while attending a Bay area day school.

The attorney and police have declined to elaborate on the details of the child custody case.

Ms. Angell later released unharmed but she told police her abductor showed her a photograph of a baby whose skin had been partially removed.

The man said "it was a child who had been killed during a satanic ritual," she told police. Right now, Red Bluff police say they are looking for the satan connection as they search for the

kidnapping.

Although satanism and devil worship is rumored to exist throughout the country, little tangible evidence exists in the north state that anyone is actively involved in such practices.

And if they are, they don't want to be discovered, police officials say. Several agencies have sent officers to training seminars that deal with satanism and reported criminal activity.

Shasta County sheriff's Sgt. Harry

See SATANISM, A-12

## Satanism

Continued from A-1

Bishop said if the Red Bluff kidnapping was linked to satanism, such activity would not be surprising. Bishop is the department's specialist on satanism.

"I think they might go to any lengths to keep it quiet," Bishop said of satanists.

One of the few visible signs of possible devil worship in the north state is graffiti.

Pentagrams or upside-down stars, the number "666" and "Satan lives" scrawled on walls around the county are an indication they're dabbling in it," Bishop said.

In Redding, one well-known place where such graffiti is found is at an old amphitheater on Lost Lane in northern Redding. A pentagram in red paint, an upside down cross, and slogans such as "Satan forever" are painted on the concrete.

Despite numerous reports that sacrifices would take place on specific nights there, Redding police have never found evidence of it actually occurring.

"We've sent officers up there (hidden in the bushes) and never found anything," Sgt. Dan Kupsky said.

Redding police Lt. Chuck Byard said he knows of no crimes in Redding that can be conclusively connected to devil worship.

While not ruling out any possibility, Bishop said he has never found evidence of any of the more ghoulish rumored

rituals such as human sacrifice.

"That's not surprising. If these people are very devout in their religion, they don't want to be discovered," said Bishop, who noted the Constitution protects religious freedom so long as laws are not broken.

Satanic letters, symbols and messages such as "child cult" sporadically have been painted on the Tehama County courthouse, Undersheriff Terry Boots said.

"We hear rumors that it is going on and I have sent a detective and a couple of seminars so we will be on top of it if we find it, but we just haven't really had anything that points to it," Tehama County Sheriff Mike Blanus said of satanism.

Red Bluff police have experienced similar results.

"If they are (happening) they haven't come to our attention," Red Bluff police Lt. Jerry Brown said.

Mount Shasta in Siskiyou County is a draw for many people of wide-ranging religious persuasions, but Siskiyou County sheriff's Capt. Mike Lyon said there have been few reports of any criminal activity there linked to the occult.

"We've found things up there that could be satanic," Lyon said.

Most of these artifacts have been scratchings in the snow or dirt or designs made of rocks and pebbles, but officers never have discovered any signs of ritual sacrifice such as blood or candle wax,

Lyon said.

Calls from people concerned about satanism or cults increase at the Trinity County Sheriff's Department every time the media prints or broadcasts stories about alleged devil worship, Undersheriff Larry Torongo said Friday.

He said the Sheriff's Department believes there is an active group of cultists in Trinity County.

"There are some people out there who work on that sort of thing, but their impact on the community is virtually nonexistent," Torongo said.

A group of Trinity County sheriff's deputies have been specially trained to look for signs of satanism in crime investigations.

The Shasta County Library learned that satanism and the occult always attract a lot of interest. During an inventory taken during the closure, officials discovered that a large portion of the occult book collection was stolen.

"That occult section is very, very popular. People are always complaining because there's nothing on the shelf," said Carolyn Chambers, interim library director.

A later inventory found that several copies of the Bible also were missing.

Record Searchlight reporters Robert Holquist and Judi Lemos contributed to this report — Editor.

DESCRIPTION

Male Adult  
Latino or Puer  
Ri

Medium, olive  
complexion -  
smooth skin

Dark black, str  
hair

Dark eyes

6'1"-6'2"

Medium to He  
Weight 220

Not fat - mus

Long, thick,  
straight eyel.

Deep voice

Clean-cut, att

Brown, heavy  
weight sue  
jacket

Brown, suede  
work glove

Dark, blue-gra  
polyester pan

Brown, loafer-t  
shoes

Held gun in right

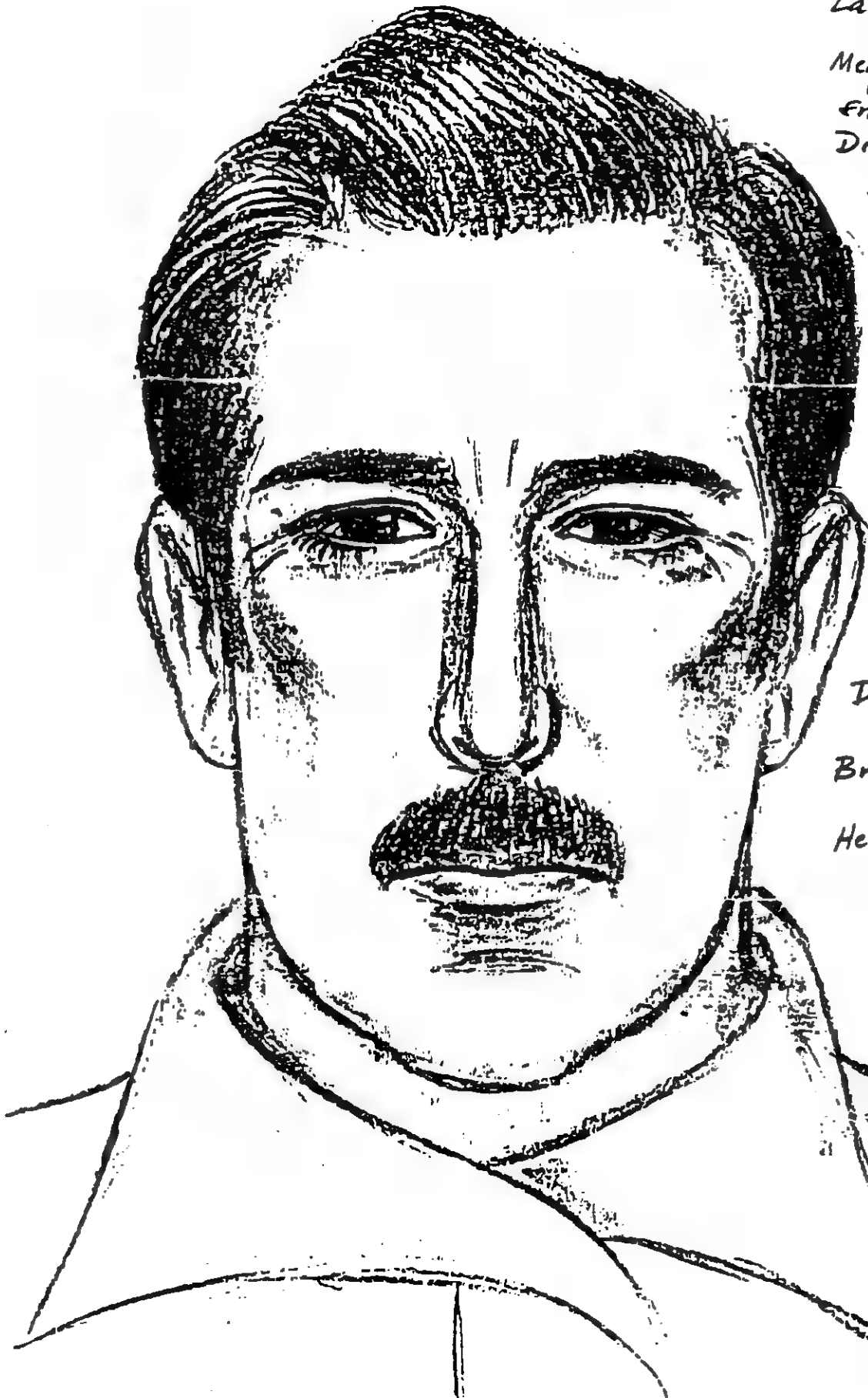
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ARTIST: M. CASEREER. 2/7/89

- 39 -

SIMILARITIES: 100%

The satanic cult movement appears to be international. Note the following article which appeared in the *London Times* on May 1, 1988.

LONDON TIMES (England) May 1<sup>st</sup>, 1988

# MP spells out witchcraft worries

A BACKBENCH Tory MP, claiming a mandate from benign witches "in every corner of the United Kingdom", has begun a lone campaign for Government action to combat the threat to children from black magic and satanism.

Geoffrey Dickens — who has built a reputation on denunciation of child abuse and the exposure of sexual deviation — yesterday tested the credulity of colleagues with a warning of the "nationwide" spread of an occult threat.

"Black witchcraft and satanism will not go away until we unite to drive it away," he told a near-deserted House in the early hours yesterday. And he promised to deliver a "doomsday" of cases, detailing the threat to children, to ministers at the House Office. Mr Dickens offered

By John Pienaar

no concessions to Westminster scepticism, however, as he appealed for a united effort of "prayer, word and deed to condemn satanism, and provide kind and special support for those possessed by the Devil".

In libraries, black magic books were in growing demand. Witchcraft magazines were displaying contact advertisements. Black magic videos were selling "in abundance". And shops selling witchcraft regalia were "springing up". Century-old tombs had been "desecrated", he said.

"Bodies have been removed, heads cut off and fingers sliced away. Coffins have appeared at dawn on cemetery roads." But child

abusers were making use of the cult. "Disgusting ceremonies are being held in which children are being abused sexually by satanists", and paedophiles had "found yet another way to get their hands on children who they know are too terrified to talk". Mr Dickens said he had been accused of exaggerating the problem, and some had been amused at his claim of a national threat.

"Since then, witches have written from every corner of this United Kingdom to advise and warn me."

John Patten, the Home Office Minister, emphasised the strength of penalties for child abuse, and agreed that children should be warned against "witchcraft and other cults". But he would consider "very carefully" any evidence that further legal powers were needed.

## Child abuse

Re: Elizabeth Krall's letter to the editor (March 15) about the McMartin Molestation case and the "little darlings" that cooked it up.

In December of 1983, ■ then 4-year-old daughter ■ removed through her bedroom window to be physically and sexually abused in ■ satanic ritual. Keep in mind that her ■ will always remain "alleged," as she ■ too traumatized ■ testify against the perpetrators.

She ■ force-fed the blood ■ an animal and sexually abused by both male and female adults and juveniles. She ■ returned to her room that night and didn't disclose (what had happened) until February of 1984. Why? Maybe it ■ the dead animals that kept appearing ■ our front porch — or most likely because they told her they would kill her mother, dad and sister, as they had killed the rabbit and puppy.

Prior to her disclosure (during the period of the ritual abuse) she had to be seen by family physician six times during a

six-week period for vomiting, diarrhea and finally ■ convulsion without ■ fever upon which she was hospitalized. She had continuing night terrors for that six-week period and for another three-and-half years after that.

Most of the abuse took place at a cemetery across the street from our then Ontario home. Everytime ■ drove by that cemetery on our way to Alpha Beta, she would ask me if children and puppies died there. I told her no, and to please stop asking that question. When she asked me if I ever drank blood, I told her not to ■ silly. After she disclosed what had taken place, I suffered a lot of guilt for not sitting down and asking her why that cemetery bothered her so much.

After charges were filed against ■ of the perpetrators, ■ asked by the DA's office to have her examined for sexual abuse. The examination proved positive and I'll never forget how hysterical she became when the doctor examined her.

Since ■ couldn't come up with the dead animals or the adult female dressed like a policeman who told my daughter she had the keys to get in our house, the ■ centered on one perpetrator for sexual molestation.

In the meantime, another 10-year-old neighborhood girl told of being raped in the ■ cemetery — three years prior by one of those accused by my daughter. Charges were filed and she ■ old enough to testify and the perpetrator was charged with rape.

Tell me how ■ highly traumatized 4-year-old is expected to convey in an adult court system (in which she must perform like an adult) all that has taken place and pack it into a consistent version.

In the months we waited to get to court (old Ray Buckley's not alone) ■ daughter only spent a maximum of two hours with the D.A. who filed the charges and who ■ represent her. It takes time for a child who's been molested by adults ■ regain their trust in adults. Two hours ■ not enough and I don't know if five years would have been long enough.

(Elizabeth Krall's) attitude toward these young victims is unbelievable. It should stir the ire of every American every time ■ hear of a child being sexually abused — without the mutilation of animals being involved. What courage these young victims showed us all — to reveal with explicitness the acts committed on them. What courage they showed ■ all in wanting to see justice accomplished at the risk of their own reputations.

We just won a civil suit against ■ of the alleged perpetrators, ■ of our daughter — wonder why they agreed to settle out of court? My daughter will get very little out of the settlement, as thousands of dollars have been paid out in therapy to this "little darling" of ours that ■ chose to believe hadn't fabricated "fantastic tales." We will be forever grateful for the State of California's Victim-Witness Program and the financial help they were to our family.

If Elizabeth Krall only knew how many preschools and neighborhoods have reported satanic activity over the last four years (she) would be astonished — not to mention murders with satanic ties.

In allowing herself to call these children liars, she's as guilty as those who choose to become numb over these and the other harsh realities of life ■ until they become victims of overwhelming helplessness. We need to fight against such apathy and disbelief.

Candi Bryan  
Hesperia

## II.

KGO-TV (ABC), SAN FRANCISCO, CALIF.

### PROGRAMS ON SATANISM

The following is a list of stories dealing with satanism which were presented on KGO-TV (ABC) in San Francisco, California, from 1977 to 1987.

This information is included herein to show the frequency of satanism-related crimes committed in the U.S. Note also the wide geographical area where the incidents took place.

MAP FINDINGS:

|             |                          |  |
|-------------|--------------------------|--|
| ALABAMA:    | APRIL 86<br>GUNTERSVILLE | CATTLE MUTILATIONS. WARNING TO CATTLEMEN<br>PREVIOUS ATTACKS REPORTED ON CATTLE & GOATS                                  |
| ARIZONA:    | OCTOBER 86<br>TUCSON     | ANIMAL SACRIFICE WARNING. PREVIOUS GOAT<br>INCIDENT. CONFIRMED SATANIC ACTIVITY INVOLVING TEENS.                         |
| CLAIFORNIA: | APRIL 85<br>ATASCADERO   | CHILD MOLESTATION. SATANIC RITUALS. NO<br>HUMAN BONES FOUND. BABY SACRIFICE REPORTED                                     |
|             | SEPT. 85<br>BAKERSFIELD  | CHILD MOLESTATION. SATANIC RITUALS. BABY<br>SACRIFICE  |
|             | SEPT. 86<br>DENAIR       | GRAVE ROBBERY. ANTI-RELIGIOUS GRAFFITTI @<br>HIGH SCHOOL   |
|             | MAY 86<br>LA             | RICHARD RAMIREZ "NIGHT STALKER". 14 MURDER<br>36 CRIMES. ADMITTED DEVIL WORSHIP. FROM<br>EL PASO TEXAS. CAPTURED 8/31/85 |
|             | JUNE 85<br>LA            | ANIMAL MUTILATION. ANIMALS STOLEN FROM<br>EL CAMINO HIGH SCHOOL  |
|             | MARCH 87<br>LAGUNA BEACH | LAGUNA BEACH HIGH SCHOOL ARSON & SATANIC<br>GRAFFITTI.   |
|             | FEB. 84<br>NEWPORT BEACH | ■ PEOPLE STOLE HUMAN REMAINS FROM<br>MAUSOLEUMS  |
| COLORADO:   | SUMMER 85<br>TRINIDAD    | CATTLE MUTILATIONS. 6 CASES IN NO. NEW<br>MEXICO, 1 IN COLORADO. 2 TO 10,000 OVER<br>THE YEARS.                          |
| CONNETICUT  | OCT. 85<br>WILTON        | SATANIC CULT DESECRATED CHURCHES ■ THREAT-<br>ENED CHILDREN.   |
| DELAWARE    | NOV. 86<br>DOVER         | LETTERS WARNING PARENTS OF CHURCH COLLEGE<br>STUDENTS OF DEVIL WORSHIP   |

|           |  |  |
|-----------|--|--|
| ILLINOIS: | DEC. 80<br>CHICAGO                             | WITCH SCALDS ROOMMATE, LEFT TO DIE FOR 6 DAYS.   |
|           | 1982 CHICAGO                                   | TYLENOL?   |
|           | FEB. 85<br>CHICAGO                             | 18 MURDERS BY 4 MEN IN CULT. SLASH ■ USE BODY PARTS IN RITUALS   |
|           | MARCH 86<br>ROCKFORD                           | MURDER OF WOMEN. MAN CONVICTED MEMBER OF CULT & UNDER INFLUENCE OF DEVIL   |
| MAINE     | MAY 84<br>ALFRED                               | 18 YR. OLD KILLED A 12 YR. OLD. LABELED DEVIL WORSHIPER  |
|           | AUG. 83<br>BATH                                | CHURCH VANDALISM BY SATANIC CULTS.   |
| MARYLAND  | NOV. 86<br>BALTIMORE                           | CHURCH VANDALS...ALSO HAPPENED 10 YRS. AG  |
|           | NOV. 86<br>DAMASCUS                            | ARSON @ SATANIC CULT HOUSE OF BELOW TEENS  |
|           | MAY 85<br>MT. AIRY                             | CEMETARY VANDALISM. STOLE BABY'S BODY. TE INVOLVED (5) LIVING IN DAMASCUS ■ GATHERS BERG.                        |
| MASS.     | FEB. 81<br>FALL RIVER                          | PIMP ■ CULT KILLING OF PROSTITUTE. ACCUSE RIPPED PROSTITUTE'S HEAD FROM TORSO W/BAR HANDS.                       |
|           | APRIL 80<br>WALTHAM                            | KILLING OF AT LEAST 2 YOUNG WOMEN  |
| MICHIGAN  | FEB. 86<br>MONROE                              | TEENS IN SUSPECTED CULT KILLED ANOTHER YOUTH ON WITCHES SABBATH. SATANIC PARAPH. FOUND. 3 HIGH SCHOOLS INVOLVED. |
|           | FEB. 87, JAN. 87<br>NOV. 86<br>SHELBY TOWNSHIP | ARSON & GRAFFITTI @ EPISCOPAL CHURCH   |
| MINNESOTA | FEB. 77<br>MINNEAPOLIS                         | 16 YR. OLD GIRL THREATENED TO BE SACRIFIC INITIATED AS PROSTITUTE ■ SACRIFICE                                    |
| MISSOURI  | MAY 85<br>MOUNT VERNON                         | VANDALISM ■ CHURCHES. 20 TEENS INVOLVED SUSPECTED OF RECRUITING CHILDREN ■ TEENS                                 |

|            |                           |  |
|------------|---------------------------|--|
| NEW MEXICO | FEB. 81<br>CHAPARRAL      | THREATS & VANDALISM BY TEENS TO CHURCH   |
|            | MARCH 87<br>DEMING        | FEAR OF SUICIDES DURING FULL MOON BY TEEN  |
|            | MAY 86<br>ALBUQUERQUE     | TEEN KILLED FATHER WHO DESTROYED HIS SATANIC MATERIALS.  |
| NEW JERSEY | NOV. 84<br>EATONTOWN      | THEFTS @ CHURCHES IN AREA  |
|            | JUNE 86<br>NEW BRUNSWICK  | GRAVEYARD VANDALISM  |
| NEW YORK   | JUNE 80<br>NYC            | RAID ON BRONX APARTMENT RESCUING 62 ANIMALS INTENDED FOR ANIMAL SACRIFICE.   |
|            | JULY 84<br>LONG ISLAND    | "KNIGHTS OF THE BLACK CIRCLE" VANDALISM MURDER OF 17 YR. OLD. GOUGED OUT EYES  |
| OHIO       | FEB. 87<br>CINCINNATI     | CULT SUSPECTED IN SEVERING LEGS FROM MURDERED WOMAN. UPDATE FROM TERRY. WOMAN TRYING TO DEFECT FROM 1 CULT TO ANOTHER. |
|            | MARCH 85<br>TOLEDO        | CULT SUSPECTED IN KILLING 50 TO 60 PEOPLE IN SACRIFICES  |
|            | JULY 86<br>CINCINNATI     | MAN HELD TV STATION HOSTAGE. CLAIMED FROM JAPANESE CULT "SATAN RULES THE WORLD"  |
|            | JUNE 79<br>CLEVELAND      | LEADER OF SATANIC CULT. TRIED TO HIRE HIT MAN TO KILL PRES. CARTER   |
|            | OCT. 82<br>LOGAN          | 2 TEENS DISMEMBERED  |
|            | DEC. 84<br>MARYSVILLE     | ANIMAL MUTILATIONS   |
| OKLAHOMA   | MAY 86<br>MUSKOGEE        | RUMORS OF SATANIC CULT SPREADING THRU TOWN   |
|            | MARCH 86<br>OKLAHOMA CITY | 17 YR. OLD KILLED MOTHER & STEP-FATHER. DEEPLY INVOLVED W/CULT   |
| OREGON     | MARCH 86<br>ALBANY        | BOOKS IN LAWYER ON SATAN & DEVIL WORSHIP. TOWN UPSET   |

|                    |                          |  |
|--------------------|--------------------------|--|
| TENNESSEE          | MARCH 86<br>MAYNARDVILLE | MURDER OF MOTHER & 15 YR. OLD DAUGHTER.<br>STABBED 41 TIMES                          |
|                    | AUG. 86<br>GREENEVILLE   | ANIMAL MUTILATIONS. DRINKING BLOOD.<br>KNOW CULT EXISTS                              |
| TEXAS              | JAN. 84<br>GRANBURY      | INFANTS BODY FOUND IN BLACK BOX OWNED<br>BY DEVIL WORSHIPPING TEEN.                  |
|                    | DEC. 84<br>FORT WORTH    | ■ WOMEN .DISAPPEAR. MAY TIE IN WITH 30<br>OTHER DEATHS.                              |
|                    | SEPT. 85<br>EL PASO      | HOME OF RICHARD RAMIREZ. STOLE JEWELRY<br>ETC. FOUND @ SISTER'S HOME.                |
|                    | OCT. 80<br>HOUSTON       | MAN CAUGHT W/8 YR. OLD BOY AS SATANIC IN-<br>ITIATION                                |
| WASHINGTON         | DEC. 84<br>SEATTLE       | ANIMAL MUTILATIONS. CULT MEMBERS SPOTTED   |
| WASHINGTON<br>D.C. | FEB. 87                  | "FINDERS" ORGANIZATION. FOUND IN FLORIDA<br>W/KIDS. MORE OF A CULTCOMMUNE            |
| WEST VIRG.         | OCT. 86<br>AMSTED        | RUMORS OF SATANIC CULT ACTIVITY ON HALLOWEEN   |
| MINNESOTA          | FEB. 77<br>MINNEAPOLIS   | 16 YR. OLD GIRL THREATENED TO BE SACRIFICED<br>INITIATED AS PROSTITUTE ■ CULT MEMBER |
| GEORGIA            | FEB. 87<br>SAVANNAH      | ANIMAL MUTILATION  |
| ARKANSAS           | MAY 78<br>ROGERS         | ANIMAL MUTILATION AND SACRIFICE  |
| IOWA               | JAN. 80<br>DES MOINES    | CATTLE MUTILATION. CONFIRMED CULTS   |

### III.

#### ADULT SURVIVOR STATEMENTS

An adult survivor is ■ person usually born into the satanic movement who survives and eventually succeeds in breaking away from it.

Lydie began to pray in silence after my willful  
 assent to have them pray to break the amnesia  
 The curse over the bodies sacrificed, we all feel  
 is very relative to the Warren's case being broken.

I had a most difficult time tuning in to  
 anything but the fans. I felt a humming of  
 voices, not audible. (place is the mosque Sept 1950)

I finally got up and opened and shut the  
 oven, sliding in and out the tray. It was a full  
 stand against amnesia.

I returned to my seat and prayed for full  
 revelation for the sake of the child involved in the Warren  
 case being victimized by demonic influence.

\*

It saw finally a vision

My Grandfather was reading the black book  
 over the end of the tray of the oven. The bowl of  
 unholy water was being held over the feet while  
 the dead bodies were being sprinkled in a <sup>un</sup>-holy  
 Baptism with the blood of murder in it over  
 both corpses

Oh cursed one, Oh, unholy one, Satan we  
 offer these blood sacrifices, slaughtered children  
 of God; to curse the ground as unholy and all  
 that step upon it against the Holy one of God.  
 The blood of these children is a shame and

curse against (the Holy one of God) The blood of  
 these children the Kingdom of God to possess  
 , to do evil , to destroy all professing to it  
 (belief in God) or called to the Kingdom of God.  
 Let all these unholy abominations crucify all who  
 come in the name of God. They shall be mangled,  
 tortured with the roughest of maladies of the  
 Kingdom of darkness, infect and infect them  
 to give glory to Satan our God forever, holding us  
 bound by this blood covenant of fire and smoke  
 releasing it into the deepest power of  
 darkness. Glory to Satan, power and honor to  
 Satan for us to become one in him, then him  
 and with him, unholy through all forms of  
 perversion. Take these to your throne of Darkness  
 to encompass it as a puffed offering for power  
 of us who serve you in all forms of debauchery.  
 Pour down your full powers of darkness over us  
 that we may walk in full unholy power. Be  
 full an open door of the strength of power of  
 darkness to be unleashed upon us

unholy  
 baptism in  
 the spirit of  
 darkness  
 descent  
 into the  
 Kingdom  
 of Satan  
 = the Holy  
 Spirit.

did receive  
 the Holy  
 Spirit  
 = the Holy  
 Spirit  
 = the Holy  
 Spirit

Anyone professing and praying God shall rise  
 the power of Darkness and will unleash every  
 diabolical force giving free reign to all spirits  
 of darkness.

Anyone who breaks the profession of secret  
sworn in blood, (the blood intermingled with the  
sacrificed victims) & their own, shall be accursed  
with every abomination from Hell. Oh, magnificent  
Hell. We await the glorious gates to open to receive  
our souls into power & peace unto Our Savior  
Almighty Satan.

1985 This was given to

to present to the

My story begins with the marriage of my parents. For my dad it was answer to his prayer to have a beautiful, motivated loving wife. For my mother it was the end of years of abuse and a new beginning with a man who truly loved her and came from a family of integrity.

In the years that followed my fathers faith and love was repeatedly tested as the years began to mount my mothers weakness began to unfold. Her father was a pedophile to all of his daughters, including my mother. He was an abuser to all of his sons. He came to marry my grandmother through a rape and conception of my mother. As each child came he began a long history of incest through his own nine children, some more vulnerable than others. One aunt conceived a child and bore a son at home. Two days later he died, according to family members, through strangulation by a family member. The coronor documented the death due to natural causes on the death certificate.

Secrecy continued through years of suffering physical emotional and sexual abuse.

As all of his children grew into adulthood they left early. It was known to all of them that they were at risk. As the girls turned 16 they moved out and lived with older sisters and brothers.

When my fathers married he had come from a simple family who had lived through many hardships and had always maintained their faith. There was a love and honor at the foundation of this family. They worked together, prayed together, loved and learned together. Today they still maintain the same love and faith with which their parents instilled in each of them.

My parents marriage seemed to be to all others one of a dream. They bought a new home after several years with two children. Both worked very hard to accomplish this. A third daughter was born and their life seemed to reach a height of fulfillment until my father came down with an incurable disease. Faith was not a common denominator between my parents. My father and his family began to pray the rosary. My mother and her family began to pray to St. Ann for a miracle. My father was put in a major city hospital for over a year. The disease he had caused sterility. It was confirmed. He was sterile. Family members were all informed on the crises. My mother had to go work in between holding up my father and the duress of losing him. He was hospitalized for over a year.

Because of my own knowledge of these truths I began a search 17 years ago for my beginnings. There were many discrepancies in the family stories and the care between myself, my mother and other siblings.

Through a counselor at a large city hospital I began my search into my past. I found only pieces of an abuse background. For a year and a half I covered everything I could remember with the help of my counselor. She helped me to work in today with confidence and continually praised me for my successes as a person. Her love along with my husbands began a very strenuous and painful journey of self-discovery.

With out the grace of God, a deep faith and the many who have supported me I would not be here to tell my story. Prepare your mind and heart to accept and believe the unthinkable.

My mother was alone in her bedroom burdened with 3 children, a dying husband and a home to carry. My grandfather invaded her bedroom, the sanctity of her marriage and raped her, a secret kept until this day. Only she and I know this. She conceived me.

Through months of agony she carried me. My father had been home in July for one week, the only thing that covered the truth. He was elated. He had a new baby to fight to live for.

At about five months of pregnancy again alone her father raped her again. By divine revelation Jesus showed me in the womb hearing the noise of screaming, physical fighting and lovemaking along with the feelings of terror and anger toward the invader. It left a fear of darkness and invasion in my little heart.

After my birth my father was home for a time. At six weeks old my grandfather began his year long siege on my little body. In an inner healing ministry I was taken back to that tender age by the Holy Spirit in Divine revelation and shown being put nude as an infant on the end of an ironing board and sodomized. I could feel the agony of the rectal penetration as an infant. To this I have rectal problems because of sodomy. I also have never used that end of the ironing boards to iron. I use the other end, a way to cope with today without trauma.

From that day on I was continually put under the care of my grandfather who built a loving sexual relationship with his granddaughter. He played games with me often in the bath tub always ending up with oral sex and sodomy. Because of his love and games I never knew it was wrong. I enjoyed most of our time together. My mother never coped with me. She never handled me of she could avoid it and my father was either too ill or in the hospital. I was devoid of love leaving me at the mercy of my grandfather as he well knew.

After a four year relationship with my grandfather he began taking me to a bar in the city. It had men and women there. They seemed to be all older, not clean like other grandparents I knew. They acted different and smelled awful. I went there when everyone was at school or work. The people always gave me a glass of gin and tonic and seemed to continually be putting their hands in my pants. I always pulled away. They'd give me pills with my gin and tonic then take me upstairs to a room like an empty kitchen. The room seemed to be spinning. There were nude wrinkled bodies everywhere making strange noises. They would suck on every part of my body. Every opening of my body was penetrated. I remember gagging over and over. It happened many times, but each time I would forget. There were at least 10 people layered on top of each other, on top of me. It continued until I was five and a half. At this time I was brought to a morgue and I was drugged with scopolamine and chloroform (or something similar) and

I was placed on a table in a morgue. It was stained steel. There were two tables. My grandfather was a mortician in a funeral home for over 20 years. I was aware of at least 3 other men in black priests suits no collars and black ski masks. I was tied by the hands to the table. My knees were pulled up and tied with the vagina exposed.

I became aware of another little girl that was carried in and laid on the table. She was blond, looked like me and was tied also. She seemed to be asleep, but moaning.

I could see a green bucket with a bag in it between the two tables. There seemed to be something in it making noise too.

I saw a calendar on the wall which had an old fashioned horse and buggy in black silhouette above it read in bold print September 25, 1952, below was a calendar of the month.

As I started there was a knock at the door. I saw my mother in a pink dress standing there. I hated her. She gave me to my grandfather. She acted like this was a normal day. My grandfather gave her money for shopping and she went away (because she worked in a hospital lab she had often worked beside him on cases in the morgue and it didn't effect her. But I don't believe she knew I was there ) Needless to say I hated her from that day on because I couldn't understand how she could hand me over to her father for me to be continually butchered when she herself had been abused by him. She had abandoned me.

I then saw my grandfather light a torch and heat up thin prongs. When they were hot he put them up into my uterus. The pain went deep into my chest. He was chanting from a book close to my right foot. He had a tray of instruments beside him. He repeated it many times.

I then saw a huge bowl brought beside me. It was a huge salad bowl. A baby was pulled from the bucket. I knew it was a boy baby because my mother just had my brother. They began chanting and bathing the baby at a slant into the water head first and up. The baby seemed to be moaning. The baby had blond hair and real white skin. Their hands caressed the baby all over. It seemed a long time that they repeated this and kept drinking, rubbing and chanting until they held the baby up and cut off his testicles. Blood was everywhere. The baby screamed. They forced the testicles into my mouth and made me eat them. I kept gagging. They cut his penis and it was put up my vagina with more prongs. Words of fertility were said.

They then took a skinny knife and slit the infant from the chest down and split his gut wide open. The screaming and blood was too much. It was held over my lower half throughout. All I could do was moan. Blood poured all over me. They then grabbed the living guts of the infants and began to cannibalize in his insides. They were all covered in blood and actively eating. I kept going in and out of consciousness. Every inch of the lower half was eaten. There was no sign of life. Half a baby was raised over me. My grandfather was reading of the black book praying;

I looked over at the little girl she was screaming there were five people on her, all in black. Between the screaming

and sucking noises(someone said its really good when they are still warm)I blacked out again. The people were in a blood frenzy.

When the silence came it was more frightening then before. I knew the girl didn't make it either. I began then asking "the tortured one on the beads " for help. I knew from my dad saying them every day by my bed he lived. My mind was on him and he lived.

The words broke into the silence as my grandfather prayed:

Oh Holy God of the world

We offer you this libation for the strength and power in your name satan.

We offer this child as a living sacrifice for your power and glory. And we dedicate this virgin of God and make her holy by fornication,molestation,incest, cannibalism and torture. With this we offer her up for the purpose of High Priestess of the Holy order of Satan to be used at will by all members of the priesthood especially our Holy one.

With that he plunged the infant into my birth canal and kept struggling to get it in. The pain became so intense I blacked out .

On awakening I was aware of movement around me. I saw the little girl picked up and carried sideways. She seemed stiff. A big silver door opened and a big tray pulled out. She was carried over and put on it. She was on her side near her belly. To myself I kept saying don't breath. The smell was awful. My nose and eyes were burning like acrid smoke was in the room, but none was visible. I saw 2 large white fans turned on. They were on a high stand.

As the flat silver tray was pushed in to the oven the girls foot was hanging out. She was lifeless, stiff and grey. They pushed the foot back in my stomach turned over and my skin crawled. They shut the big door like a big silver wall freezer. Then turned knobs on and went about cleaning the room.

Someone said the boss is here. His car is in the driveway. They grabbed my body and quickly threw it on the other side in a big draw. There were many of them. I heard mumbled voices and was it. I was beyond petrified on the table . All I kept saying was,Oh, tortured one help me. I lost consciousness. (it seemed to be late afternoon)

I awoke in the morning at my grandfathers house. My grandmother led me to the bathroom and showed me how to use a pad. She explained it's normal, but don't tell anyone. Its our secret. We had a nice breakfast and nothing happened. I stayed several days until the bleeding was gone then went home.

I then saw my baby brother. I hated him. He had presents and my mother loved him. He had all kinds of presents in the livingroom from a baby shower. I tried to claw him in the face. Someone caught me before I did anything. I felt guilty and vowed I'd protect him from any one so he wouldn't be hurt or die too.

I was reapproached by my grandfather when I had recovered. He came to ■■ in my crib and I refused. I hated him without memory to why. The group he ■■■ in had dispersed because of my near death. When I refused to be his lover he put a pillow over my head and tried then to kill me. Because I ■■■ being brought to church now I prayed God raise me like his son. I asked for for him to help me and make all of my grandfathers bad to go away. When he left me, he left me for dead. He waited for my mother to come home and she picked me up with an unusual glow on my face. My grandfather was petrified. He never again came near me again. The Lord had powerfully answered my prayer. I hid behind my mother or father if he was in presence, the few times I saw him and I glared at him. Soon after he had a serious stroke and returned from the morticians business. He died 10 years later.

During the next year. I had several incidents with my mother where she was definitely unbalanced mentally. She apparently was very unaware of what had been done to me. With her own background of incest and problems with my fathers illness my strange behavior, constant rejection of her and almost a retarded state led her to be very reactive to me. I would traumatize easily and stare at whatever adult. It is here that my mother for over a year continually battered me. She called ■■ a "Bastard" every time we were alone. The treatment of the other children was loving. I ■■■ the other side of my mother's hidden personality. The rest of the family did not see for about 15 years.

I caught my mother "playing horsey" with a man on the couch. I was supposed to be sleeping. I took a fry pan from the kitchen and went upstairs. I used the fry pan as my horsey, and road the pan nude like my mother ■■■ doing. (I have never been able to touch a black fry pan in my life until 1 yaer ago) She caught me, lost control and hit me repeatedly with the fry pan until she knocked me out. I was in bed for 3 or 4 days. She told the family I family was sick. (My doctor recently confirmed that every bone in my body was out of place. He said I was extremely traumaed ■■ a child like an acute accident. When told about the incident he said it could have the same effect on displacement of the bones.) I told mother I would tell daddy before she hit. When she realized she hurt me she made me a home sock doll which otherwise would have been prized. I ■■■ sullen and hateful. I went behind the living room chair and ripped the dolls head off and tore it to shredded pieces. I knew she didn't love me. She was the same as the rest.

She found the doll and said let's play hide'n'seek. She didn't seem angry. Like any child I forgot the doll and went to hide in the kitchen. She had opened the oven door and removed all of the appliances to clean it. I climbed in to hide. I pulled up the door so I could be well hidden. All of a sudden the door slammed. It was a gas stove, white enamel on the outside dark blue and white on the inside. (would not buy anything that resembled pans or utensils had a morbid fear of fire and gas. Love) 51

Mom held the door shut, turned on the gas and started singing, you won't tell, you won't tell. My left leg was leaning on the stove side. It began to burn. (In burning remembering I could feel the intense agony of my leg and could not breath I hyperventilated) I told her I would tell daddy and stood my ground until I went unconscious. I awoke in my mothers arms. She was crying, rocking me saying, "I love you, I'll never hurt you again. I had lost total control. She rocked me for hours until I was quiet again. The impact was incredible on me because of the children I had seen killed. I really believed then I was doomed to a life of torture and eventually death .

My favorite aunt died and my dog died shortly after. My aunt was 21 years old. I was angry at God for taking all these loved things and people from me . I told him I was very angry with him.

The burn on my leg was found by my kindergarden teacher because all I could do was lay down on my desk and cry . The pain was incredible taken to the school nurse. I was treated by a doctor and sent home. I was afraid of any more pain. It separated my mother and I from a relationship from that point on I totally rejected her until I was 25 years or so and forgave her. I believe I had a breakdown at this point(In my childhood)

Not too long after my sister and I had been talking during mass and mom said God would punish us. My sister suggested we hide from her. The attic was open with a ladder to it in place. We went and hid. My sister then decided to make a real game of it and slid out the opening and pulled the cover shut. I was mortified. I ran for the cover screaming in terror and ran into a hanging bat. It screamed and fluttered. It stuck to my hair and clawed my face and arms I went totally off the deep end. I believed the Devil had come to claim me. My father came and took me down. He rocked me and calmed me. He assured me nothing else would happen to me. He was there from then on and a trust came between us even deeper than before. His nightly rosary over my crib for over 5 1/2 years had always given me solace. He always feared for my health. He said from the day I came home from the hospital I couldn't breath. He prayed harder. When he was around there was a peace and nothing evil happened. Anytime he left the house for work or sickness I was in jeopardy. I prayed for him to be there.

In the spring of the last year I lived in the city I received my Holy Communion. I knew God and I knew His tortured son. I knew His tortured son I knew the power of my fathers rosary and prayer. I was taught that to receive esus was God's most powerful gift, to keep us healthy and close to him. I went forward in my beautiful white dress, pure and received my tortured one. I was in love with God because he saved me from the Devil and from the pain. My mother seemed changed now that my father had been helped. The medication gave him made him healthy again. I believed God gave me a new life and I had received His son. I truly believed every

person who received communion had this communion with God. My conversion was powerful and my life changed. I had a peace in Him and the past didn't exist I didn't remember anything under this day. It was buried safely for many years to come when life's circumstances triggered memory releases.

My parents moved to suburbia where I was nurtured by God in His natural kingdom. My friends loved his trees and animals. I had brain damage enough to cause severe learning disabilities in a time that they had no special programs. Books frightened me because of the power I had seen the "original book" had. Until 4 grade I did not learn. Writing seemed like hieroglyphics to me. I began to hide in the closet with the flashlight and study the family bible. It was over 100 years old. It was hand printed in black and gold lettering. There were hand engraved prints throughout which I was engrossed in. I knew it was a book belonging to the tortured one, so I studied the pictures. I learned to study the message in the picture. I began to draw and learn what symbols meant. It was my way of staying close to God, learning about his family and life. It became a deep solace to me into my teens. I shared with my fourth grade teacher about the pretty pictures and that I often would spend long hours staring at them. This teacher had a very special interest in problem learners. She began to work with me during free periods. She used pictures for definitions. I still use the concept to learn words alone I cannot grasp. My entire vocabulary has symbols that I could read. School was a long and painful process of learning, was impossible because of it.

At 16 I fell in love and got pregnant. My mother victimized me again with the doctor. Three times he attempted abortions on me in his office. She sat right there. I prayed that God would protect my baby. The father didn't want it.

When I delivered, scopolamine was used and the effect was the same as the abuse at 5 1/2 yrs. I re-experienced many of the same feelings when I saw the baby coming out, the doctors hand around her neck. I screamed. don't kill my baby over and over. They couldn't shut me up or knock me out.

After the delivery when I went to the bathroom and removed my pad, blood poured out. I was unaware that that would happen. I passed right out. A day or so later I passed a huge clot which looked like the head of a child. Emotionally I was completely broken. I laid on the floor and asked God to take me home. I tried every window on the sixth floor to jump. They were all barred. I felt as though a piece of me died. When I left the hospital and my baby in the hands of foster care for adoption I had lost the will to fight anymore. It was like being a mechanical person. For one year I walked and talked automatically. My mother left my brother and father and I. I simply took over. One year later my nerves shot out and I physically collapsed to a seizure disorder. From then on seizure medications for 12 years.

After 2 years I began seeking the truth and through a series

I married my husband and ■■ lived 2 1/2 years with my father. We then moved upon the birth of our son to the city. Two years later our daughter ■■■ born. Both gradually became more and more sick. They were hospitalized over a four year period during which time they spent 10 days in the hospital dying of an unknown disease I met ■ Charismatic in the hall, also with ■ dying child. She told me to give them to Jesus. I did and by my bed I had ■ powerful conversion. It had been about 6 years since I had really believed. Both my children were diagnosed, diets altered and are healthy today.

I went back to ■ bible believing church and studied the word of God for 3 years. Then God called me back to the Catholic Church through the local Charismatics. I began a whole ■■■ walk with them.

When we moved back to the country to our own home I was physically healed at our local church. It was confirmed by my doctor. I church and have remained so since. Since my reawakening God has been opening my reminders that pull out the past memories. Different stresses and crises have continued to pull these memories up until present with the majority released. I'm sure there is more of a story to tell, but this is as far ■■ I can go right now until the Lord opens the rest. In the interim I ■■ content raising my family and working in the ministry of Charismatic healing for the broken and abused. I work from my home. My greatest need is to continually intercede in prayer for the abused. It is my prayer in the future God will help me to open ■ center for people like me who need love and acceptance ■■ they are healed and released from the pain of the past. I had to seek many resources which has been costly and traumatic over 17 years. If I stay at the feet of Jesus praying I know he will find a way for others never to walk the path of suffering I have had to go because of ritualistic abuse being so hidden. The general public, medical fields, psychiatric are just beginning to become aware of the magnitude of this problem. In time with people like me coming forward there will be help for others.

## Impregnation Memory - ~~not~~ 1967...

[redacted] taken somewhere blindfolded... father in the car as well... do not recall Susan, Kathy or Erny being there... In a grove of trees... night time... people in black robes dancing and making awful noises... robes off... continue frenzied dance... appear to be having a sexual orgy... [redacted] made to stand in middle... no one touched her... she was ashamed and embarrassed because they had taken her clothes... Father came out of the circle... he was painted red and black... had a long knife... looking thru the circle for someone... they grabbed a big fat man... he was wearing a robe like the others but he had clothes on underneath... They took his clothes off... tied him up... hung him upside down from the tree... Lou came out and tried to run away... by this time Lou was popping in and out of the body... always to try to run from the danger... Father caught Lou... [redacted] out... she was made to sit very close to where the man was hanging... his mouth was gagged but he was making noises... he looked at Portia... his eyes made her cry... she thought he was probably asking for help... such a helpless feeling to not be able to do anything for that man... Dusty watching all this from above... [redacted] was tied to a stake on

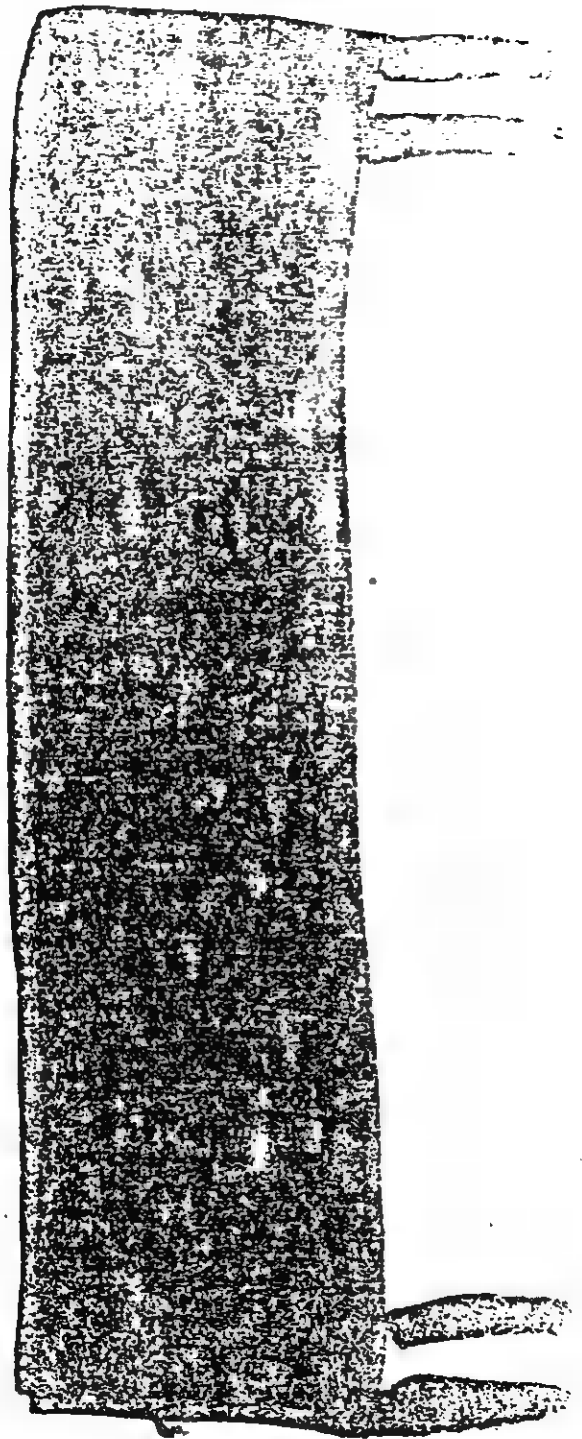
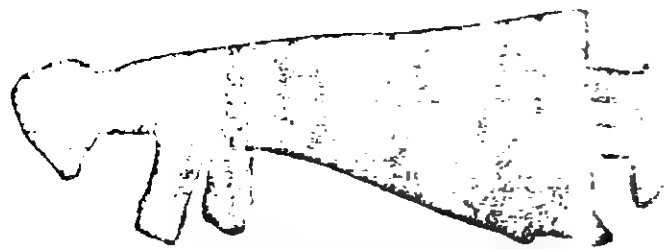
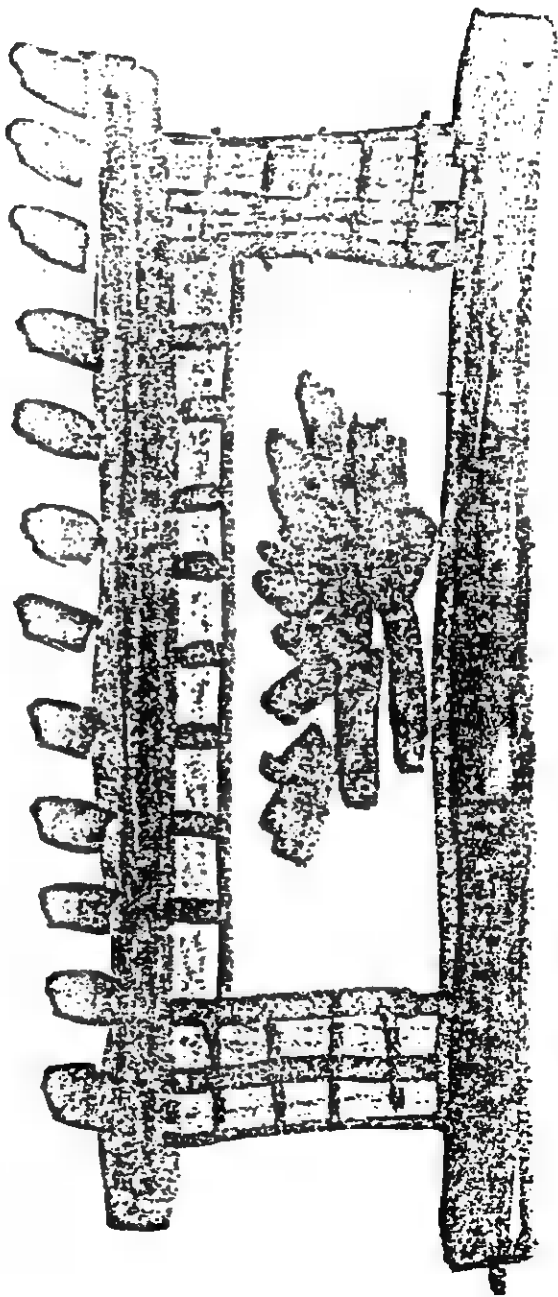
the ground... big, rough rope... tied  
thru her legs tight so if she moved  
it brought pain to her genitals and  
rectum... then as the chanting lowered,  
the one who appeared to be the leader  
nodded to father who went to the ~~man~~...  
... he first cut the mans eyes out and then  
cut his ears off saying he had seen  
and heard too much... the man was  
making noises and moving alot which  
seemed to make everyone happy...  
then someone cut his trachea and  
put in a tube so the man could  
breathe thru a hole in the neck... father  
took out the stuffing from his mouth  
because the man couldn't scream  
now with the tube... then father cut off  
the mans nose so there were just two big  
holes... blood was coming from where his  
ears eyes and nose had been... eventually he  
had no eyes [redacted] seemed to feeling  
like he was still looking at her as if pleading  
for help... she cried all the more for not  
being able to do anything... the father then  
cut off the mans lips so he seemed to  
have a permanent grimace of terror...  
[redacted] was forced to watch... if she closed  
her eyes they held them open... she  
wanted to scream but the terror was  
deep that she couldn't make a sound...  
she couldn't even cry... then his fingers  
were cut off... not remembered what

night but remembered now was the fact that as a piece of body would fall to the ground a member would rush toward and snatch it up. some of them would snarl and hiss over the part to see who would get to eat it.. then the father cut off the man's genitals.. he seemed to take particular delight in this.. the leader handed a chalice to the father who filled it with blood gushing from when the man's genitals used to be.. as he filled he ut the word there was still semen in it.. the air sucking into the man's tube was frantic and he was moving so much... [REDACTED] Rusty and how could feel him screaming even tho he made no sound.. the father brought the chalice to Portia.. looked at her with kind eyes and said: "Princess, Please drink this" as if hoping she would so they wouldn't hurt her... she drank it knowing no matter how hard she fought they would only hurt her more and in the end she would still have to drink from it.. then she was untied.. father asked if she was cold.. she said she was.. he held her in his arms and told her.. This was done in honor of her, done for her, the drinking of the blood showed she approved the sacrifice.. this was somehow part

of the preparation for her becoming Satan's bride.. the father said he was proud of her, the whole ritual was an honor of her as a princess and by her drinking from the chalices this showed she accepted their offering / sacrifice..

They cut down the body.. the father cut off the rest of the limbs and hung them from a tree.. only the torso and head w/ mutilated face.. the horns of death symbol had been carved on the mans stomach earlier.. she was told to kneel by him.. she thought she was going to pray for the man.. she bowed her head & closed her eyes.. heard a terrible sound.. looked and they had split open the man so his insides were gushing out.. the smell was terrible.. they took her right hand and put it around his heart.. someones larger hand was over hers and made her squeeze his heart until it crushed.. she was tied in a fetal position.. they pulled apart the ribcage of the dead man and put her in.. she could feel all his bones inside.. they sewed her up in there with her head sticking out.. this whole time she was unable to speak from the terror of it..

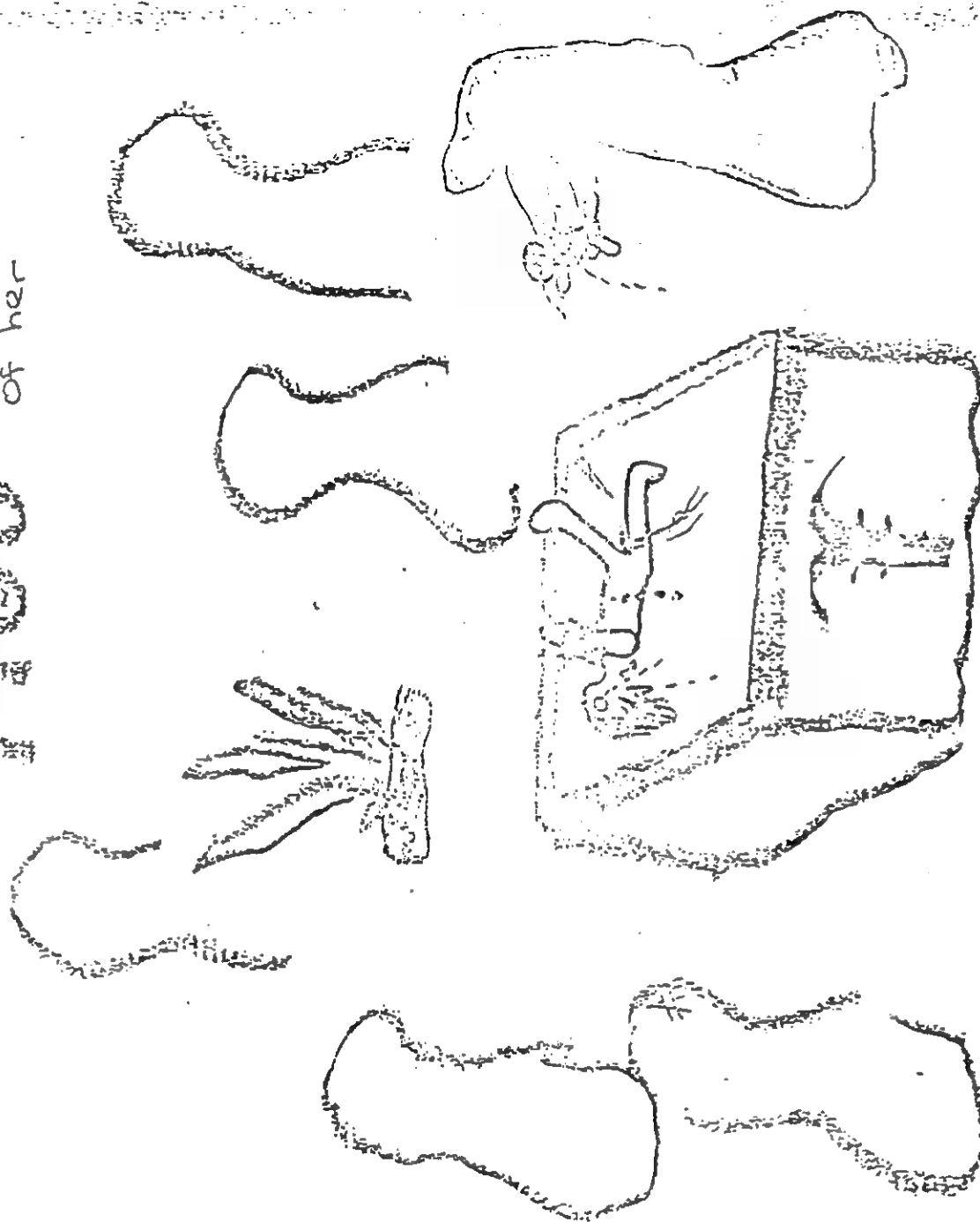
To be continued in tomorrow's  
nites session with Dr. P.



and the bride child for 1982 had  
Satan's baby but it was defective

So they said -  
they had to kill it because  
of her

1982



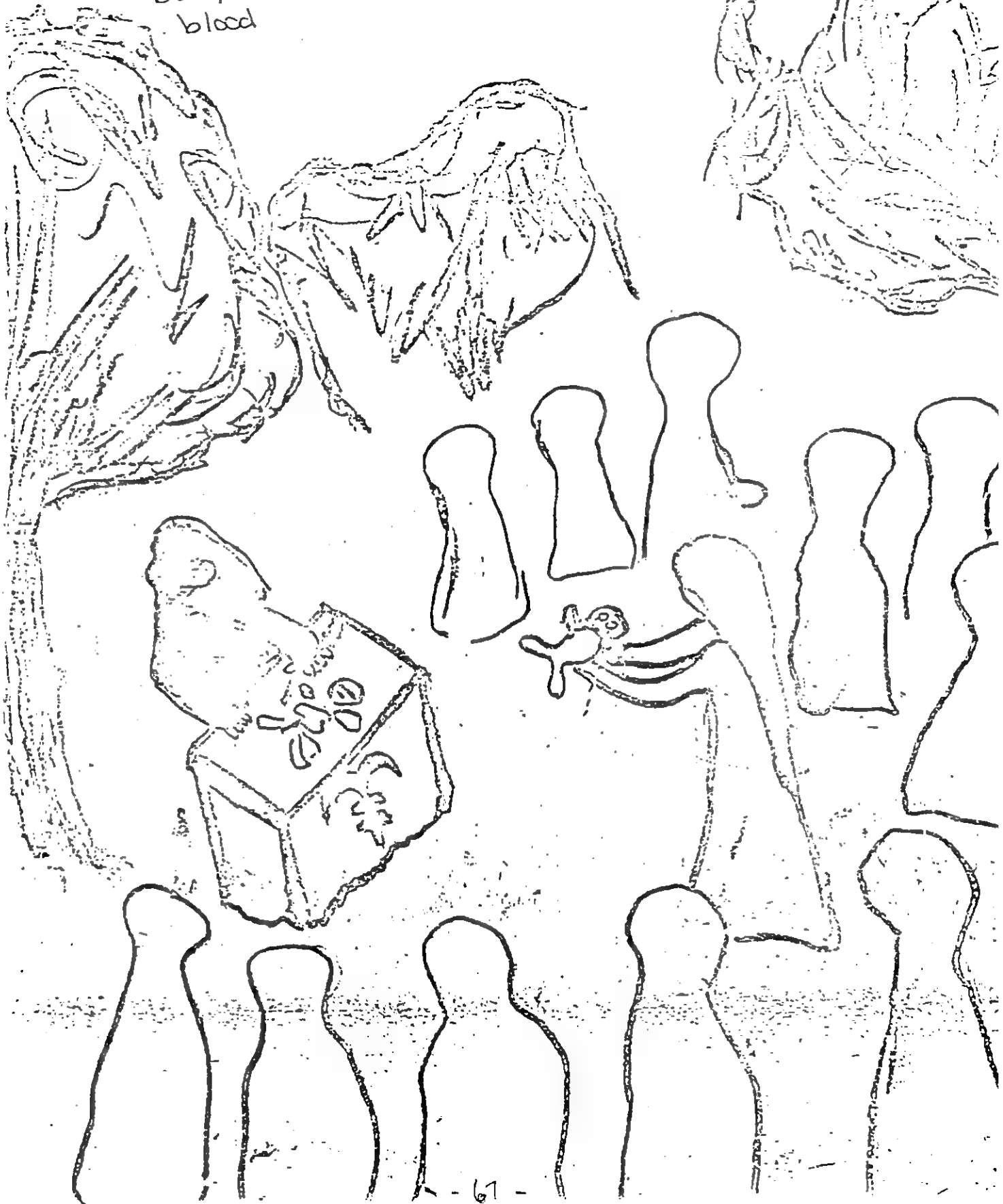
1961



and they ate the  
pieces of the dead  
baby & threw  
it into the  
fire while

she  
looked  
on.

and the new bride child brought the new  
baby to be baptized in the dear infants  
blood



#### IV.

### RESULTS OF STUDIES BY PSYCHOLOGISTS, PSYCHIATRISTS AND PSYCHOTHERAPISTS

Following ■■ two of many studies that were conducted by such professionals.

Jan. 30, 1992

Ms. [REDACTED]

Here is the report we gave at the American Psychological Association convention on Aug. 19, 1991. This is very preliminary --- the first results from what will be a long process of data analysis. We meant to present a kind of balanced case. The members of our project have not agreed on an overall interpretation of the data.

**Profile of Ritualistic and Religion-Related Abuse Allegations**

**Reported to Clinical Psychologists in the United States**

**Bette L. Bottoms, Phillip R. Shaver, and Gail S. Goodman**

**State University of New York at Buffalo**

Good luck  
with your  
documents  
Please keep  
us posted

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Presented at the ninety-ninth annual convention of the American Psychological Association, San Francisco, CA, August 19, 1991. This research was funded by the National Center on Child Abuse and Neglect (Department of Health and Human Services), and conducted with the assistance of Jim Brandt, Kathy Cavanaugh, Eugene Colucci, Maureen Coughlin, Brian Flaherty, Erica Howard, Noelle Kardos, Todd Karl, Wendy Landman, Steve Pawlowski, Chowdry Pinnamaneni, Julie Rothbard, Tracey Schneider, and Alexis Thompson.

### **Profile of Ritualistic and Religion-Related Abuse Allegations Reported to Clinical Psychologists in the United States**

One of the most shocking and baffling claims about child abuse in recent years is that satanic, occult, ■■■ ritualistic abuse is occurring and ■■■ the rise. Both children and adults have reported abuse involving multiple perpetrators; satanic ■■■ occult practices; and rituals complete with blood, excrement, and human sacrifice (Gould, 1987; Kahaner, 1988). Law enforcement professionals have responded with conferences and seminars in which occult crime experts recount classic cases, summarize the history of the occult, and explain how to identify satanic crime. Some ■■■ legislatures have passed laws targeting this kind of crime. And mental health professionals have held conferences and workshops in which experts discuss how to recognize and treat ritualistic abuse.

Only a few scientific studies of ritualistic child abuse have been conducted. Susan Kelley (Kelley, 1988, 1989), David Finkelhor and his colleagues (Finkelhor, Williams, & Burns, 1988), and Jonker and Jonker-Bakker (1991), working in the Netherlands, have described children who claim to have been ritualistically abused, many in daycare settings. Walter Young and co-workers (Young, Sachs, Braun, ■■■ Watkins, 1991) have published an account of 37 adult survivors of ritualistic abuse. All of these studies suggest that ritualistic abuse is particularly frightening and conducive to unusually ■■■■■ symptoms. Research dealing with multiple personality disorder, ■ form of psychopathology thought to result from severe childhood trauma, also points to the harshness of ritualistic abuse (e.g., Hopponen, 1987; Kaye & Klein, 1987; Lawson, 1987; Sachs ■■■ Braun, 1987). If such abuse is common or increasing in prevalence, it obviously presents grave problems for children, therapists,

social service workers, and police—indeed for society more generally. If it is part of a nationwide ■ international satanic conspiracy, ■ many authors have warned (e.g., Raschke, 1990), the prospects ■ particularly disturbing.

Not surprisingly, the explosion of interest and apprehension concerning satanic and ritualistic child abuse has generated a skeptical response. FBI agent Kenneth Lanning (1989) has written, for example, that "faith, not logic and reason, controls the religious beliefs of most people, [so] some normally skeptical law enforcement officers accept the information disseminated at [occult crime] conferences without critically evaluating it or questioning the sources." Hicks (1989, ■ also 1991) has summarized the skeptical view as follows: "Child abuse does exist. Some people commit violent crimes while invoking the power of satan. Such people may act with others. But law enforcers cannot demonstrate the existence of a widespread satanic conspiracy: The evidence doesn't exist" (pp. 25-26). A skeptical book edited by Richardson, Best, and Bromley (1991), The Satanism Scare, analyzes fear of satanic crime ■ an example of societal rumor, myth, and urban legend.

An article in Christianity Today aptly captured the tension between believers and skeptics: "Within the past five years, ritualistic child abuse has become an emotionally charged issue that has rocked communities and divided parents, social workers, therapists, and law enforcers--some who charge ■ growing conspiracy of satanic worship, others who cry witch-hunt" (Kam, 1988, p. 51). What is most troubling from a scientific standpoint is that many believers and skeptics use similar modes of argument, basing their claims ■ newspaper articles, well-chosen examples, and personal philosophy, often arguing in ■ emotional or ad hominem way. All of the scientific studies cited earlier ■ based on the

assumption that ritualistic abuse exists, and all focus on the severity of its effects. To date, no one has attempted to assess the prevalence of claims of satanic, occult, or ritualistic abuse or to determine the range of abuse and the nature of the typical case. What exactly is the evidence for the reality and pervasiveness of ritualistic abuse?

As a first step in addressing this question, we are conducting a nationwide study with the primary objective of determining the prevalence and characteristics of child abuse in the United States involving satanic, occult, or ritualistic elements. We are surveying approximately 41,000 persons and agencies, including all county-level social service, law, and district attorney agencies, as well as a random sample of psychologists, psychiatrists, and clinical social workers. In the present paper we summarize the initial results for clinical psychologists who are members of the American Psychological Association.

We contacted 6,000 APA members--3,000 randomly selected clinical psychologists and 3,000 randomly selected general clinical, counseling, and school psychologists. In the first phase of the study, we mailed each clinician a letter describing the project and specifying a list of case features mentioned in professional and popular literatures. We also included a brief postcard reply form on which respondents could indicate the number of cases of ritualistic child abuse they had encountered since January 1, 1980, as reported by children and/or by "adult survivors" (i.e., older persons who claim to have been ritualistically abused as children). If a respondent indicated having encountered one or more cases, he or she was sent a longer "second phase" survey questionnaire designed to gather information about the cases referred to on the postcard. The third phase of the study has yet to be conducted. We intend to choose a subset of respondents to pursue in

more depth through detailed face-to-face and telephone interviews.

Because the literature did not provide a widely agreed-upon definition of ritualistic abuse, we decided to allow respondents to define it for themselves in terms of combinations of features mentioned in the literature. These features included: abuse by members of a cult; symbols (such as 666) associated with the devil; actual or staged sacrifice of animals or humans; cannibalism; ritual abuse involving drugs, pornography, or participation in, or observation of, sexual practices; and certain symptoms and diagnostic categories such as multiple personality disorder. In the postcard survey, respondents were asked to report the number of cases they had encountered that included more of the features on our list. In the subsequent survey questionnaire, they were asked to say which features characterized each case.

In pilot interviews conducted with police and social service officials, we were repeatedly told that although they had encountered few cases of ritualistic child abuse, they had handled cases in which a more traditionally religious person had abused a child sexually, physically, or psychologically—for example, by denying the child proper medical care or attempting to beat the devil out of the child, an act that might call ritualistic abuse. Also mentioned were cases in which someone perceived by a child as a religious authority used his or her professional dress and position of trust to gain access to the child for abusive purposes, and that occurred in religious settings, such as church-affiliated daycare centers. To include all of these features, we broadened our focus to encompass both ritualistic and what we call "religion-related" abuse.

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### First Transparency

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The results of the postcard phase of the study of APA clinicians are summarized in the first transparency. Of 6,000 letters and postcards sent out, 109 were returned without relevant or proper data because the respondent had retired, died, worked in a capacity that precluded seeing clients, or passed the questionnaire to a fellow professional who was not included in our random sample. Of the remaining 5,891 postcards, 2,709 were returned with relevant data—a response rate of 46%. Of these respondents, 1,908 (70%) had not seen a single case of ritualistic or religion-related abuse since January 1, 1980. The remaining 801 (30%) had seen at least one case. In all, ignoring one clinician who claimed 2,000 cases, the respondents had encountered 5,731 cases, of which 58% were child cases and 42% were adult cases. Overall, 40% were ritual cases and 60% were religion-related cases, but this varied considerably according to subsample: Child clinicians reported that 58% of their cases were ritual cases, compared to only 26% for clinicians in general.

Interestingly, the cases were not evenly distributed across clinicians; in fact, the modal number of cases was one, whereas a few clinicians (2% of respondents reporting any cases) reported having seen more than a hundred apiece. The median number was 2.

Because it has been suggested that a disproportionate number of clinicians in California have seen cases, we compared the proportions of respondents who had seen cases in different states. While the difference between .38 for California and .30 for the rest of the country was statistically significant ( $\chi^2(1) = 12.10, p < .001$ ), the percentage difference was actually rather small, and California's figure was not far from the median of .35. In

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### Fifth Transparency

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The results were somewhat different for religion-related cases. The next transparency shows that adult and child cases do not differ on three of the four religion-related features. They do differ on one, however—abuse by religious professionals. This is a feature of 72% of adult religion-related cases but only 44% of child cases. Perhaps this form of abuse remains hidden in many cases because children fail to disclose it, whereas untreated medical conditions or severe beatings are likely to receive public attention.

Of course, one of the most important questions about ritualistic abuse is whether it is really occurring or not. Clinical psychologists might hear about such events but remain skeptical about them. In order to examine clinician-respondents' attitudes toward the ritualistic stories they have encountered, we asked whether or not they believed the allegations of harm, and what they thought about the ritualistic aspects of the allegations. Ninety-three percent of the respondents who reported such cases believe the alleged harm was actually done; the same number believe that the ritualistic aspects were actually experienced by their clients, although 40% think these might have been staged or faked in order to frighten their client. Overall, the clinical psychologists in our sample believe their clients' claims.

This led us to examine the nature of the evidence for the reports. In 42% of the ritual cases (65% of child cases and 12% of adult cases), there was a social services investigation. In 30% of the ritual cases (44% of child cases and 12% of adult cases), there was a police investigation. In 7% of the ritual cases (11% of child cases and 1% of adult

fact, compared to California, many states had much higher proportions of clinicians reporting cases, including Iowa (.62), Montana (.60), Mississippi (.57), Utah (.56), and Tennessee (.54). In contrast, Vermont, New York, New Jersey, Arkansas, Hawaii, the District of Columbia, and North and South Dakota all had proportions below .20. The proportions do not seem to be systematically related to size of state or part of the country.

The longer survey questionnaire, sent to all respondents who reported having more cases, covered more issues than we can discuss here: For example, we asked respondents to provide information regarding the number of cases, types of case features, years and states in which the abuse occurred, characteristics of the victims and perpetrators, setting of the abuse (including its possible relation to parental custody disputes), the victims' DSM-III diagnoses, legal pursuit and outcome of the case, and on. We also asked explicitly whether the respondent thought the reported abuse had actually occurred and whether the ritualistic or religion-related elements were authentic. Finally, we asked whether the respondent had attended workshops or seminars dealing with ritualistic abuse.

Of the 801 clinicians who returned a postcard saying they have encountered at least one ritualistic or religion-related case, 641 of them have so far been sent the longer survey questionnaire. Of these, 208 have been returned and 192 have been entered into our data file. The 192 respondents on whose data the present report is based have personally encountered 179 adult ritual cases, 111 adult religion-related cases, 167 child ritual cases, and 122 child religion-related cases. We asked them to describe up to eight cases in detail--all of the cases they had personally encountered, if less than nine; or eight representative cases if more than eight had been encountered.

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### Second Transparency

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The most frequently checked case features constitute a prototype of ritualistic and religion-related cases. The second transparency shows the most and least common ritualistic features (i.e., features of cases that had ☒ at least one ritualistic feature and ☒ religion-related features). The most common is "ritualistic abuse involving forced participation in, ☒ observation of, sexual practices" (characteristic of 56% of ritualistic cases). The next most common is "practice or behavior repeated in a prescribed manner" (characteristic of 50% of ritualistic cases). Also common ☒ "abuse by a member of a cult-like group" (47% of ritualistic cases), "abuse related to symbols associated with the devil" (44%), and "abuse involving actual or staged sacrifice ☒ killing of humans" (40%). The least common features of ritualistic cases are: "abuse related to the breeding of infants for ritual sacrifice" (11%), "abuse involving actual or staged cannibalism" (15%), and "ritualistic abuse involving child pornography" (19%).

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### Third Transparency

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The results for religion-related cases is shown in the third transparency. (A case was defined ☒ religion-related if it had ☒ or more of the four religion-related features and no more than three additional features.) The most common feature of religion-related cases was "abuse by religious professionals" (58%). The next most common was "abuse committed in a religious setting, ☒ religious school, ☒ a religious daycare center" (38%). Relatively

uncommon were "abuse related to attempts to rid a child of the devil or evil spirits" (24%) and "abuse involving withholding of medical care for religious reasons" (14%). When a religious case had additional features that were not specifically religious, they tended to include abuse by member(s) of a cult-like group and/or abuse involving forced participation in, or observation of, sexual practices. As you can see in the lower part of the table, these features were not very common in religion-related cases.

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#### Fourth Transparency

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One of our goals was to compare the features of child and adult-survivor cases. If we assume, as many people seem to do, that these different kinds of cases provide two windows on the same phenomenon, each with its advantages and disadvantages from an evidential standpoint, the features obtained from the two sources should be similar. The fourth transparency compares child and adult cases on some of the more controversial ritualistic features. As you can see, adult-survivor cases more often include these florid features. For example, 44% of adult cases but only 16% of child cases involve torture of humans; 61% of adult cases but only 37% of child cases involve abuse by members of a cult; and 50% of adult cases but only 31% of child cases involve human sacrifice. As shown at the bottom of the table, adult survivors are also more likely than children to exhibit certain extreme clinical features: severe amnesia, dissociation, and multiple personality disorder. This may be partly because of the greater frequency of diagnosing such symptoms in adults, but that would not explain the general severity of the adult experiences indicated by the other features.

cases), the perpetrator was convicted of some offense, although ■■■ necessarily ■■ offense confirming the ritual allegations. In general, then, there is not much legal confirmation of the ritual claims; however, this does not necessarily mean all reports are invalid. In many of the adult cases especially, no allegations were made in ■ manner ■ ■ ■ time that would have led to legal proceedings.

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### Sixth Transparency

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We also asked respondents what they accepted as evidence for the ritualistic nature of the abuse. The answers ■■■ quite diverse, but most of them could be placed into three categories: (1) evidence that emerged in therapy, such ■■ flashbacks, reactions to so-called "trigger" stimuli, post-traumatic play, and dramatic expressions of emotion; (2) physical ■■ other corroborative evidence of some kind (e.g., tatoos ■■ a child, letters and diaries, photographs, videotapes, satanic books and artifacts, perpetrator confessions); and (3) no evidence other than the client's claims. Fifty-seven percent of child cases were backed only by therapeutic evidence; 30% were backed by physical evidence or corroboration of some kind; 13% were based on no evidence other than ■ child's story. Fifty percent of adult cases were backed by therapeutic evidence; 15% by more tangible evidence; 35% by no evidence beyond the adult's claims. Overall, the overwhelming majority of the ritualistic claims, especially in adult survivor cases, are believed by therapists because of experiences they have had with clients in therapy.

It has been suggested that clinicians learn ■ workshops and seminars ■ identify cases as involving ritualistic abuse and then begin to encounter what they believe are such ■■■

(Mulhern, 1991). On our survey, respondents indicated whether or not they had attended "a lecture, seminar, ~~or~~ workshop concerned with ritualistic child abuse." Overall, 54% of respondents reporting one or more ~~cases~~ had attended such training events. We computed the average number of ritualistic ~~cases~~ reported by clinicians who had, ~~or~~ had not, attended ritual abuse workshops. Those who had attended workshops reported more than twice as many ~~cases~~ ( $M = 2.01$ ) ~~as~~ those who had not attended ( $M = .76$ ), a statistically significant difference,  $t(179) = 3.89$ ,  $p < .001$ . Thus, there is a connection between encountering ritualistic cases and attending, or having attended, a relevant workshop; but it is not clear which influences the other. If a client alleged having been ritualistically abused, it would not be surprising for the clinician to seek relevant information through workshops and seminars.

Finally, we examined some contextual variables that might have been related to reports of ritualistic child abuse. Certain highly publicized cases, such as the McMartin Preschool case in Manhattan Beach, California, and many cases involving custody battles have led people to believe that daycare settings and custody disputes ~~are~~ closely related to claims of ritualistic abuse. Our results dispute these stereotypes; ritualistic features were no more common in custody-dispute and daycare ~~cases~~ than in other kinds of cases.

What do ~~we~~ make of these preliminary results? First, less than a third of APA clinical psychologists have encountered ~~cases~~ of ritualistic or religion-related abuse during the past decade. Second, among those who have encountered cases, the definition of ritualistic abuse varies. The two most common features--forced participation in sexual activities and abuse repeated in a prescribed manner--have no necessary connection with satanism, the issue that makes ritualistic abuse such a volatile topic. On the other hand, 44% of ~~cases~~ viewed as

ritualistic ~~do~~ include symbols or objects associated with the devil, a fact that needs to be explained by skeptics. Third, the most extreme and bizarre features of ritualistic abuse occur ~~more~~ frequently in adult-survivor than in child ~~cases~~. Adult-survivor ~~cases~~ often involve patients with extreme dissociative disorders and generate little in the way of physical or legal evidence. It is possible that some of these disturbed adults ~~are~~ susceptible to believing in a history of abuse that is not based in reality (Ganaway, 1989). Fourth, a few clinical psychologists account for a huge proportion of all ritual ~~cases~~ reports. Possible causes for this disproportionate reporting pattern need ~~to~~ be explored. Fifth, almost all clinical psychologists who reported any ritualistic or religion-related ~~cases~~ believe their clients' stories on the basis of their clients' dramatic emotions and clinical symptoms, even though there is often no external evidence for them.

None of our descriptive evidence proves that ritualistic child abuse does or does not exist, but it clarifies the nature of the allegations and pinpoints areas for further investigation. For example, it seems from responses to our questionnaire that many kinds of abuse now classified as ritualistic have nothing to do with supernatural claims or with nationally organized cults. It has proved socially dangerous to combine such different phenomena as abuse by a compulsive, demented individual and ideologically motivated abuse inflicted by religious or satanic cult members. The term "ritualistic" is too loose and emotionally loaded to serve ~~as~~ a professional diagnostic category. Our data suggests that clearer, empirically-based descriptive categories for abuse claims may be established.

Finally, we would be especially interested in examining recordings of therapy sessions involving clinicians' with ritual cases. And, we would also like to explore further the

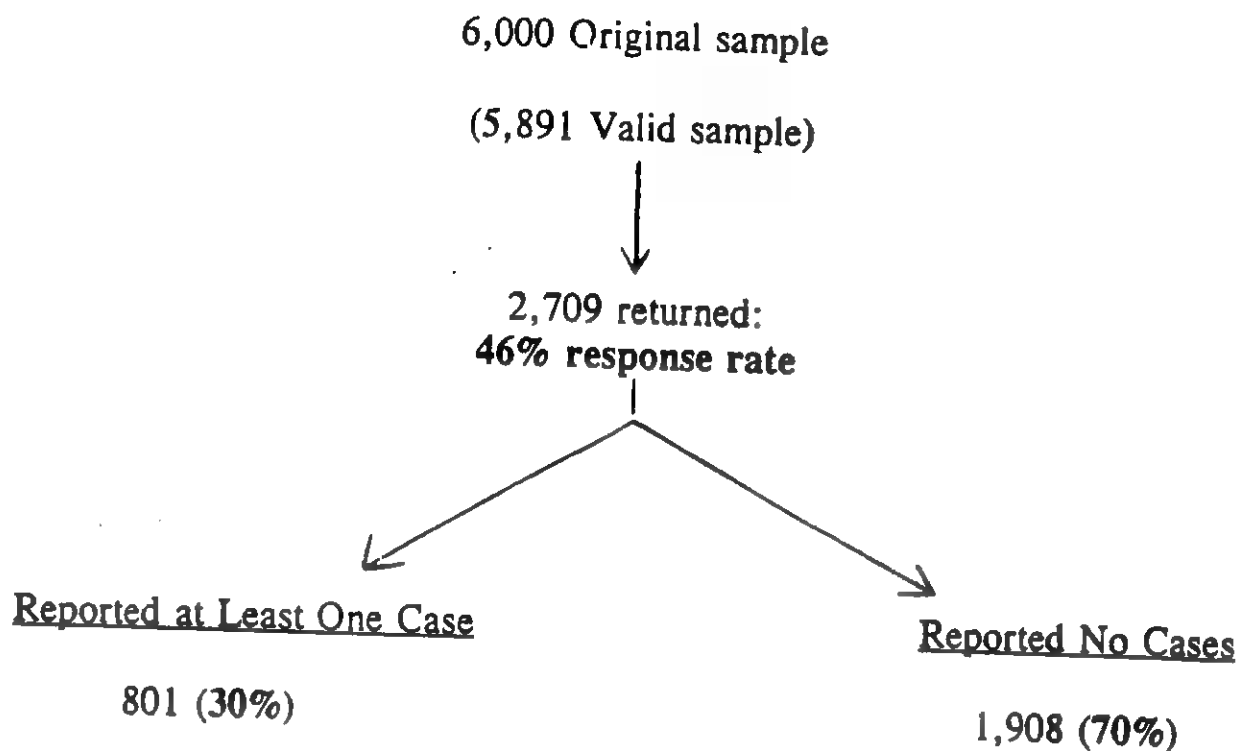
connection between workshop attendance and the resulting propensity ■ recognize formerly unnoticed ■■ unclassifiable evidence of ritualistic abuse. Clarification of these and related issues is necessary if we are to understand the phenomenon called ritualistic child abuse.

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## SUMMARY OF APA CLINICAN POSTCARD SURVEY RESPONSES



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### 5,731 Cases Reported:

58% child  
42% adult survivors

40% ritual  
60% religion-related

Transparency 1.

## **PROTOTYPE OF RITUALISTIC CASES**

### **Most Common Features:**

#### **% Cases:**

- 56%**      Ritualistic abuse involving forced participation in or observation of sexual practices
- 50%**      Abuse related to any practice or behavior repeated in a prescribed manner (including prayers, chants, incantations, wearing of special costumes)
- 47%**      Abuse by ■ member or members of any cult-like group in which members feel compelled to follow the orders of ■ leader or leaders
- 44%**      Abuse related to symbols (e. g., 666, inverted pentagrams, inverted or broken crosses), invocations, costumes, beliefs, etc. associated with the devil
- 40%**      Abuse involving actual or staged sacrifice or killing of humans

### **Least Common Features:**

- 28%**      Abuse involving actual or staged torture of humans
- 27%**      Ritualistic abuse involving drugs
- 19%**      Ritualistic abuse involving child pornography
- 15%**      Abuse involving actual or staged cannibalism
- 11%**      Abuse related to the "breeding" of infants for ritual sacrifice

## **PROTOTYPE OF RELIGION-RELATED CASES**

### **Most Common Features:**

#### **% Cases:**

- 58%** Abuse by religious professionals such as priests, rabbis, or ministers
- 38%** Abuse committed in a religious setting, a religious school, or a religious daycare center
- 24%** Abuse related to attempts to rid a child of the devil or evil spirits
- 14%** Abuse involving the withholding of medical care for religious reasons, resulting in harm to a child

### **Additional Features Less Frequently Indicated:**

- 8%** Abuse disclosed by an individual with a dissociative or multiple personality disorder traceable to earlier ritualistic or religious abuse
- 6%** Abuse by a member or members of any cult-like group in which members feel compelled to follow the orders of a leader or leaders
- 5%** Ritualistic abuse involving forced participation in or observation of sexual practices

**Comparison of Child and Adult-Survivor Ritualistic Cases**

| <b>Features</b>   | <b>% Child Cases</b> | <b>% Adult Cases</b> | <b>X<sup>2</sup></b> | <b>p</b> |
|---|----------------------|----------------------|----------------------|----------|
| Abuse by member(s)<br>of any cult-like group  | 36.7                 | 60.6                 | 13.1                 | .001     |
| Abuse involving sacrifice<br>or killing of humans   | 31.3                 | 50.0                 | 8.4                  | .004     |
| Abuse involving<br>torture of humans  | 15.6                 | 44.2                 | 23.1                 | .000     |
| Abuse disclosed by an<br>individual with a<br>dissociative or MPD<br>disorder traceable to<br>earlier abuse | 12.5                 | 57.7                 | 53.2                 | .000     |
| Ritualistic abuse resulting<br>in amnesic periods or<br>preoccupation with dates                            | 7.8                  | 44.2                 | 41.6                 | .000     |

**Comparison of Child and Adult-Survivor Religion-Related Cases**

| <b>Features</b>   | <b>% Child Cases</b> | <b>% Adult Cases</b> | <b>X<sup>2</sup></b> | <b>p</b> |
|---|----------------------|----------------------|----------------------|----------|
| Abuse involving withholding of medical care for religious reasons                     | 14.3                 | 14.0                 | .002                 | N        |
| Abuse related to attempts to rid a child of the devil                                 | 27.0                 | 21.1                 | .57                  | N        |
| Abuse by religious professionals such as priests, rabbis, or ministers                | 44.4                 | 71.9                 | 9.25                 | .01      |
| Abuse committed in a religious setting, religious school, or religious daycare center | 41.3                 | 35.1                 | .48                  | N        |

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### SATANIC CULT RITUAL ABUSE

Warning: This material is intended for professionals involved with ritual abuse survivors. I strongly caution against giving this and other explicit ritual abuse information to survivors who have not yet extensively uncovered their own memories of cult involvement. My ritually abused clients have taught me that it was difficult enough for them to trust their own memories without worrying if they were influenced by prior reading of related information.

This handout presumes some previous education regarding Satanic cult history, beliefs, and societal indicators of ritual abuse practices. It is an overview of key issues relevant to intervention with ritual abuse survivors who grew up with extensive involvement in orthodox or traditional Satanism. "Spiritual intervention" with survivors is quite controversial and beyond the scope of material presented here. It is essential for the reader to differentiate between varying degrees of involvement in Satanism (e.g. dabblers, self styled, public Satanic churches, orthodox). Beginning assessment of degree of involvement may be based on apparent level of secrecy, with the orthodox end of the continuum being the most secret and apparently the most widely networked, organized, and ritualized. Survivors of orthodox Satanism all over North America have similar reports of a religious network characterized by a belief system which includes sacrificing humans and routine torture of children in worship of Satan as the primary deity. Survivors further report that orthodox Satanists continuously seek new "recruits" (children, adolescents, adults) to be used by the cult. However, inner circle positions involving knowledge of the larger hierarchical network will generally be held only by those born into the cult or indoctrinated at a young age.

Regardless of your professional role with survivors, colleagues/family/friends may be quite judgmental of your belief in multiple personality disorder (MPD) or ritual abuse practices in certain Satanic groups. Skepticism is a common initial reaction (I certainly went through this phase), try not to take it personally. The horror of these survivor reports make them very hard to believe without extensive personal involvement with survivors. A certain degree of skepticism also serves to prevent "over-identifying" some symptoms as evidence of ritual abuse. Satanic cult ritual abuse of children and adolescents represents a quantum leap from even the most horrible child abuse you most likely have been in contact with.

Many individuals are presenting themselves as experts regarding Satanic cult ritual abuse. At this time we are all in a learning process and I certainly do not consider myself an expert in this area. I have knowingly treated a number of adult survivors since 1985. All of my clients have evidenced severe dissociative disorders, primarily MPD. Any professional working with ritual abuse survivors needs to be collaborating with other similar professionals in the country and not drawing conclusions based on very small personal samples of survivors. As you attend future training in this area, I urge you to inquire as to the specific experience level of each presenter.

### Role of Ritual Abuse in the Cult

Abuse and torture of children, adolescents and adults is continuous, begins at birth, and is concentrated at younger ages to ensure cult control over the individual. Children destined to be programmed for important roles are selected very early in life generally based on bloodlines and some degree of toughness. Although these children live in terror of being killed, the cult is careful to keep them alive while sacrificing many other children deemed disposable to the cult. Another category of child is selected for life as a "slave", to be used and abused by the cult with no programming for higher position. Often the birth of these children is not recorded and they have limited contact with the non-cult world. The important children are made to abuse and kill the other children as part of their training. Parents are expected to abuse and even kill and consume their own children (first born sons are usually sacrificed), perceiving this as an honor.

Within the belief system of orthodox Satanism, values of the non-cult world are totally reversed. Children are taught that pain, torture and killing are "good" and pleasing to Satan. Conversely, caring and consideration would be considered very bad and would result in more torture to "get the evil out of the child". Even more confusing is the possibility that cult good behavior will be "rewarded" with more pain, or that the child may be taught to beg for more pain and torture. Aside from rituals, the cult seems to utilize "planned inconsistency" in administering abuse to children contributing to a constant state of terror. Needless to say, the cult child who must also attend public school, will be living a split life of totally opposite values.

Although much of the torture is ritualized, the cult believes that torture and pain release energy into the circle and increase the spiritual power, therefore non-ritualized torture is also common. These Satanists believe that rituals must be precisely completed as prescribed in order to prevent the wrath of Satan and his demons. Children are carefully prepared for rituals via a precise regimen of previous abuse generally administered one on one or in a very small group. Each important child is assigned a mentor who coaches the child for participation in rituals.

Ritual child abuse is quite different from "normal child abuse" in that the perpetrators are not merely acting out psychopathology or unresolved rage from their own childhood abuse. Cult abusers are

following prescribed ways of preparing children for cult membership and receptivity to Satan's demands. The following goals of ritual abuse are conscious and distinguish it from more commonly recognized child abuse:

- Specifically promotes certain forms of dissociation which will result in splitting or fragmentation of self identity. This increases susceptibility to cult control (to be elaborated upon later) and is believed to foster astral projection (out of body experiences) which is an important ability to develop in the cult.
- Targets the elimination of all spontaneous emotional feelings or even ■ unique sense of self. Basically the cult wants to create "robots" to be programmed and directed according to cult rules and purposes. Emotions are only to be elicited at the convenience of the cult in service of certain tasks or learnings.
- Targets the young child's complete loss of faith in anything good or safe in society.
- Purposefully interferes with important early developmental processes such as object constancy and promotes ■ perpetual fear of abandonment. The cult intervenes often with infants and toddlers to destroy basic attachments (switching mother figures) which would normally promote internal security.
- Ensures the longevity of the cult by utilizing brainwashing techniques resulting in periods of amnesia for cult involvement while guaranteeing cult control. Free will has no place in orthodox Satanism, and the cult does not allow members to leave without significant retaliation.

### Types of abuse and torture

Confinement/isolation in small places often with sensory deprivation: "black hole/pit", cage, coffin or grave. Often the container is filled with bones or a body (animal or human), snakes, spiders, etc. Children are told that worms will eat their brains out. Often they are left for days in absolute filth. This abuse is involved in significant rituals or may be utilized as punishment. Being reborn into Satanism (hauled out of live burial) through symbolic death is a standard ritual for children.

Sexual torture: is continuous and almost always with multiple perpetrators (both male and female) as well ■ trained animals. Infants and toddlers are physically prepared for later sexual abuse with objects forced into every body opening. The role of the mother figure is crucial in this early sexual abuse preparation. Sexual rituals are common and generally involve the letting of blood (girls are cut vaginally, boys cut ■ the penis). "Sexual orgies" among cult members always involve the balance of pleasure with pain to serve Satan. Girls

are impregnated as early as possible, and are taught that unanesthetized abortions are an honor.

Physical deprivation: chronic disruption of sleep, starvation, excessive exposure to heat or cold. This breaks down resistance and increases susceptibility to brainwashing.

Forced participation in abuse/murder: for children this may be real (adult hand guides child's hand to stab baby) or staged (the victim was already dead, or child's participation was suggested under hypnosis). Child is then labeled ■ murderer, unlovable, ■ criminal who will be locked up by the police, crazy and awaiting psychiatric lock up. Ultimately, many of the children will be programmed to murder for the cult on cue. They are taught by "trainers" how to kill, collect blood, and skin victims. Even high level "trainers" still go through continuous torture in order to stay vicious.

Psychiatric abuse: children are often routinely taken to an actual psychotherapist (cult member) or ■ person posing as one. Routine "psychotherapeutic behaviors" are associated with pain and fear, thus effectively sabotaging legitimate therapy for the survivor in the future. Some survivors also report being locked up and restrained in "psychiatric hospitals" or undergoing ECT ■ children.

Varied emotional abuse: targeted at destroying child's self esteem and self confidence. Standard caring societal messages (I love you, you're special) are linked with torture and abandonment. A child is ordered to complete a paradoxical or impossible task, then is tortured for not following orders or is blamed for the torture or murder of another child. Children are told they ■■ worthless, dirty, stupid, ugly, evil... and are lucky the cult will keep them.

Religious/spiritual abuse: often in real or staged Christian churches, always targeted against any future acceptance of Christianity (even though many cult families masquerade ■■ active Christians), always emphasizing control of child by Satan and his demons. Children are raped with symbolic Christian objects and ■■ told that Jesus approves and believes they are bad. Rituals involving the insertion of eyeballs into the vagina or rectum symbolize that demons are inside the child always watching. Children are "placed under numerous curses" during rituals. Especially important to uncover is the "curse of silence" (if they tell of the cult, they and the non-cult listener will die). Although special children are taught they can develop great powers by serving Satan, fear of the diety's rage seems to predominate the belief system. Most of the cult abuse is intertwined with religious dogma. Male and female children and adults are "married to Satan" (who is considered bisexual) at various ages.

General physical torture: mutilation/markings the body for Satan, drawing blood, hanging by arms or feet, tubal insertion in body opening to allow for fluids to be introduced, electric shock to spine/knees, dragging with rope or leash around neck, generally being treated like ■■ animal, immersion in feces/blood buckets/urine.

pulling/drilling teeth, being burned (trial by fire), blood transfusions and skin grafts from sacrificial victims.

Drug abuse: begins in infancy, is routinely a part of general brainwashing and rituals. Drugs are very sophisticated and often administered by medical professionals. (IV, IM, gas masks, orally) Most survivors report that drugs are administered through cranial burr holes as well. The effects of drugs are complex such as resulting in paralysis from the neck down, and are very carefully induced. Some ritual torture need not be fully experienced by the child, and simply serves symbolic or spiritual purposes. The cult also uses sodium amytal to gain information.

Brainwashing: often in conjunction with drugs, is sophisticated hypnosis which involves the associative pairing of induced pain/terror + the cult message + the trigger cue(s). Trigger cues are planted in the unconscious and are too numerous to list. They are later utilized by the cult to control the survivor without his or her conscious awareness. (visual symbols on greeting cards, flower colors and arrangements, common hand gestures, verbal phrases, body postures, facial movements). Brainwashing is an integral part of ritual abuse and cult indoctrination, and also serves to create amnesia for cult information such as names, places, etc., thus protecting cult secrecy. Hypnotic introduction of visual images during abuse can hamper later therapeutic efforts to uncover accurate memories.

Near death experiences: particularly common via suffocation torture, near drownings (head is held under water). These are utilized for punishment, to promote "out of body experiences", and are a common part of certain rituals. Victims may be resuscitated with oxygen.

Forced eating of flesh, excrement, and other fetid material: this is routine and is generally force fed or given to child as a trick, concealed as something else after the child has been starved for days. "Ritual meals" of blood, flesh, semen, urine, etc., are consumed by all cult members during sacrifices to Satan. (these are some of the most difficult memories for survivors to uncover, and are generally accompanied by nausea and vomiting.) It is quite common for survivors to be very suspicious of food in general and to avoid many food types due to color or texture. Some survivors seem anorexic and others compulsively eat to combat "taste memories".

Staged birthing of "bad babies": dead snakes, rats, objects are seemingly pulled from between the legs of small girls who are told they are giving birth to bad, rotten things. This serves to practice birthing and also is more "evidence" of how bad they are inside and need to be purified (by more abuse).

Teaching cognitive confusion: opposites are constantly reconciled in cult behavior and training (be obedient/rebel, sex without pain is not pleasure, love and hate are the same, black is white, ugly is pretty, left is right). Children learn that none of society's concepts

are stable and often represent their opposite. The child must split inside to function within this cult confusion vs. the non-cult world. Cult families frequently evidence different rules at home vs. at cult gatherings.

### Importance of Dissociation within Cult

In my opinion, it would be impossible for a survivor of orthodox Satanism not to develop some form of dissociative disorder. The more extensive the cult involvement and the earlier the onset of initial exposure, the more entrenched the dissociative disorder will be. The most severe disorder (which is almost routine among adult survivors) is a complex form of multiple personality disorder (MPD). Due to cult injunctions regarding secrecy, internal splittings, fragments, or personalities may evidence quite subtle presentations and are difficult to diagnose. The cult's very survival as a clandestine organization depends upon maintaining the dissociative splits of those members destined to survive and function in the non-cult world (vs. being held hostage or sacrificed). Obviously, when high level cult leaders assume total responsibility for their positions (usually at age 41), certain of their personalities become completely dominant and they then live their lives consciously aware of their cult role.

The form of MPD found among survivors differs somewhat from "regular MPD" in that the perpetrators traumatize children to consciously induce amnesic barriers and different personalities to handle different tasks in service of the cult. Normally, it is believed that MPD develops as a self generated defense against overwhelming trauma to the person. Conscious awareness of traumatic experiences is altered to some degree as the trauma is split off or internally compartmentalized, thus forming personalities, fragments or memory traces, etc. Ritual abuse MPD seems to develop 1) as a self generated defense system, 2) as prescribed and induced by cult rituals and brainwashing. Examples and issues relevant to cult induced MPD, are as follows:

- The survivor child may be paired with a disposable child to promote bonding. Then the disposable child is sacrificed and the survivor is called by the dead child's name, given transfusions/grafts from dead child, and is forced to consume body parts of the dead child. This process also occurs with siblings. The survivor child may also contribute to incorporating the identity of the dead child to decrease survivor guilt and the recurring aloneness.

- Other cult names will be associated with certain programmed tasks (killing, maiming) and their related trigger cues. Some personalities will refuse to be called by names (in therapy), perceiving names as giving others control over them. It is routine for cult children to be called by distinctly different names at different times. Some names are purely symbolic; the form of spelling the name is used as a visual cue and is more important than the sound of the name to a non-cult person, the

name may signify ■ demon or ritual. Certain named personalities have been subjected to more precise programming and are most susceptible to cult control later on in life... these personalities are essential to uncover in therapy and most likely will be hidden from other more accessible personalities in the beginning of therapy.

-One of the processes clinically believed to contribute to internal splitting is inconsistent environmental response to the same behavior. The cult constantly changes responses (except during rituals) to the same behaviors, which results in the child having no self perceived impact at all upon relationship interaction.

-The trauma experienced by survivors is so extreme that the memory of ■■■ event may be split between numerous personalities or fragments. The resulting dissociative disorder is being termed "polyfragmented MPD". The cult also programs various personalities to be mute, deaf, blind, etc., so as to fragment the memory of ritual participation and therefore fragment possible future integrated recall and disclosure of cult activities. (e.g. survivor will not remember names, faces, or locations at first)

-Those cult children who fail to adequately dissociate and who become psychotic ■■■ generally killed. Psychotic children could not perform ritual tasks adequately and might risk exposure of the cult by calling attention to themselves outside the cult. Young children in the cult could be perceived as psychotic by a therapist unaware of ritual abuse. Even an older child or adolescent may be diagnosed as having a psychotic break if a new personality reveals and communicates classic cult behavior and reasoning. Misdiagnosis of ritual abuse symptoms of course is helpful to maintaining the success of the cult.

-The more a survivor in therapy integrates various personalities or splittings, the greater the threat to the cult because the cult will have decreased ability to control the survivor simply by activating various personalities. If the survivor is particularly important to the cult, this is the point in the survivor's recovery process when blatant cult retaliation against the survivor may occur (abductions, redoing rituals with heavy drug use, increased involvement of the mother figure attempting to reactivate family loyalty, threats to kill any helping persons).

-Initially, most adult survivors evidence a high level of amnesic barriers between personalities. It would be possible for some personalities to be involved in therapy, with the police, and with conversion to Christianity - while other personalities (unknown to the therapist or to those personalities seeking help) are easily cult activated and involved in ongoing ritual participation. Without secure residential facilities designed

to work with ritual abuse survivors and to block cult contact. It is impossible to prevent this "playing both sides of the fence". Active cult interference is difficult to believe and to deal with in therapy. It is useless and in fact probably damaging to the therapeutic relationship to confront the survivor with this possibility. He or she would be insulted and deeply hurt. Even though your client(s) may be an exception to the above possibility, I suggest you consider the following:

- Anything you work on in therapy may be known to the cult which also uses hypnosis and various drugs to gain information.
- The cult may try to use your client to harm you physically or professionally. A slow and steady development of therapeutic alliance with numerous personalities will help here to counter the cult's influence.
- Therapeutic impasses may be attributed to cult sabotage of therapy.
- Your client could be used without knowing it to feed - misinformation regarding the cult to the police or to you. I caution the police to be wary of too much information shared too easily, unless a survivor has been involved in extensive treatment focusing on their cult history. Most survivors uncover memories in layers corresponding to their degree of integration. This uncovering process can be confusing to police unfamiliar with dissociative disorders and ritual abuse.
- It is quite probable that many of the survivor's friends and acquaintances are cult involved, monitor your client, and consciously or unconsciously report back to the cult.
- If your client was born into the cult and has living children, it is extremely likely that these children have been or are being ritually abused even by their parent. Again, unless your client has undergone significant integration of separated parts of the self, he or she would not be aware of perpetrating abuse.

### Issues relating to child survivors

Protective services issues are extremely difficult with generational cult involvement. Psychotherapy aimed at reducing a child's dissociative defenses or integrating personalities is contraindicated unless the child's protective services removal seems possible. A rare alternative to the child's removal from parental custody would be a family residential treatment facility capable of blocking cult access and adequately protecting cult children.

If the school refers the child for treatment, cult parents (or friends of the parents) may be sophisticated consumers of the mental health system and may encumber evaluative efforts while playing the role of concerned parents.

Parents may be cult controlled multiples themselves and be consciously unaware of own participation in the abuse of own children. Look for symptoms of ritual abuse or dissociative disorder in the parents.

Generational cult children will at times present like healthy well adjusted children. This is possible due to dissociative abilities and makes an abusive history seem doubtful to judges and others who might interview the children.

The easiest child survivors to spot will be showing blatant behaviors suggestive of ritual abuse (playing dismemberment of dolls, etc.). Several check lists of these symptoms exist (by Tina Grossman, CSW; Catherine Gould, PhD). It is important to understand that children born into orthodox Satanism (vs those suffering extrafamilial cult abuse) will most likely have developed dissociative splits prior to age 6, and will not be evidencing such obvious symptoms of cult abuse. Refer to Tina Grossman's paper for indicators of dissociative disorders in children.

### General Guidelines for Treatment of Adult Survivors

Be honest at all times. This does not mean disclosing all that you know early in treatment.

It's your responsibility to set limits on time. Survivors will have little sense of clock time due to dissociation. Meeting the needs of survivors is totally impossible, although most helpers try at first to do this. It is important to take care of yourself to avoid burnout.

Follow through with commitments. If you say you'll call on Wednesday, do call even if you have to say you really don't have time to talk now and will call later.

Plan on a long haul. Things do not improve rapidly with adult survivors. Generally treatment continues over several years. If your client gets involved with a church support team or other resource persons, emphasize to these individuals the importance of longterm commitment with limit setting. It is common for well meaning support persons to be intensely involved for a while and to then cut off abruptly from the survivor due to burnout.

Focus on positives not just the horrible memories. Look for positives in their reactions to memories of abuse (just having own feelings is important). It is easy to lose a sense of balance and for treatment to develop a totally negative focus. If possible, take periodic breaks from working to uncover memories.

If your client is working with the police, or involved with a religious support team, it is important to negotiate a clear agreement about confidentiality in the therapeutic relationship. Support persons will be inclined to call you, and at times it may be appropriate to have more flexible or more rigid boundaries around the treatment. Survivors are used to everyone in the cult being in collusion against them. There is no privacy and no boundaries within the cult. Try to keep your role as therapist clear.

If your client chooses to give information to the police, discuss the following with your client first:

- Most local police departments cannot possibly provide a witness protection program for the survivor, regardless of how extensive and high level their cult information is. Cult retaliation for working with the police will be predictable, and most police departments do not have the manpower to provide routine surveillance even on Satanic holidays.
- Most local police departments are just learning about Satanic cult criminal activity and have not made investigating reports of survivors a significant priority. The police must respond to the priority demands of the community at large, and ritual abuse is not yet a priority in most communities.
- Survivors may be willing to risk their life pressing charges against high level Satanists, only to find that the police or district attorney do not consider them a credible witness due to their history of psychiatric treatment, unstable level of functioning, and possible susceptibility to cult control.
- The survivor may begin to feel like a data bank being used by the police even if he or she initiated the process. Often the officers who are knowledgeable and involved in actual interviewing of survivors get little backup from superiors who are responding to multiple demands for manpower. The survivor will blame the officer interviewing him/her and interpret lack of follow through as a major betrayal.
- Survivor reports of numerous murders committed 20-30 years prior and committed by "respected professionals in the community" are extremely difficult to successfully prosecute in court.

The worst possible outcome of a survivor working with the police and a therapist would be constant cult abduction and torture with little police effort to apprehend the perpetrators. There are individuals in the country who will assist survivors in relocating and changing their identities. Survivors programmed to assume high roles are considered property of the cult and irreplaceable investments... thus, killing them for defecting is a last result if efforts to reclaim them fail.

#### Impact of Survivor Treatment Upon the Therapist

As a therapist, you need a supportive network familiar with Satanic cu

ritual abuse. If you do not express your own horror, exhaustion, anger, and sense of having gone crazy, you will most likely begin to suffer from post traumatic stress syndrome yourself.

Given the potential danger you are placing yourself in, it is important for you to establish a trusting relationship with a law enforcement official - even if your clients are not actively involved with the police. If the cult perceives you as working in total isolation, they will most likely intensify efforts to induce fear in you. Be careful in choosing the officer you work with (network with contacts in other areas to get recommendations) because reports of police involved in orthodox Satanism are unfortunately common.

Most therapists experience intense fear and paranoia when they initially begin to believe the reports of their ritually abused clients. It is important to control your own fear, or the cult will play on your fear. I do not want to minimize the danger of this cult or that you will be considered a threat by the cult if you develop a reputation for treating survivors. The cult leaders will know who you are before you know about them. I recommend some level of public openness about your involvement in treating survivors. If you can tolerate the possible criticism by other professionals and are ready to receive numerous calls from individuals seeking consultations, going public seems to provide some measure of safety.

The decision makers in this cult control all moves of lower level members and are very calculated and sophisticated thinkers committed to maintaining cult secrecy. Cult violence is not random. The cult above all wants the community to believe reports of cult criminal acts are hysterical and ludicrous. If you are harassed in obvious ways indicating cult patterns, this verifies survivor reports. Your clients will most likely face frequent threats of your death.

You might experience the following cult harassment, which will be efforts to increase your fear yet vague enough to preclude police intervention:

- Your phones appearing to be tapped due to extreme static or peculiar sounds which occur only when you are talking to ritual abuse contacts.
- Numerous hang up calls at your home between midnight and 3 AM.
- Vague but obvious surveillance of your office or home.
- Threatening notes or letters sent to you or left in your car.
- Efforts to refer cult "plants" to you as new clients.
- Dead birds or other objects left at your house/office.
- Minor recurrent problems with your car which vaguely suggest tampering.

1000 W. Carson St.  
Torrance, CA 90509

October 26, 1988 (Revised March 16, 1989)

Committee on Child Abuse Prevention  
State Social Services Advisory Board  
744 P Street, Mail Station 17-01  
Sacramento, CA 95814

Dear Committee Members:

From a perspective of 22 years as a community psychiatrist with 15 years subspecialty interest in child sexual abuse, I believe that ritualized abuse of children is the most serious threat to children and to society that we must face in our lifetime. The fact that we have not faced this threat, and that we allow it to be explained away by uninformed skeptics makes an imposing but manageable threat virtually unimaginable and uncontainable. The failure of the criminal justice system to acknowledge this threat places the responsibility on social service and health service agencies to define and to respond to the needs of present and future victims, their families, and a society increasingly burdened by the costs of official indifference. The threat involves not just the terrorizing of untold numbers of children, and not just the invasion and destruction of as many victim families; this is an assault on the orderly fabric of society and a menace to the mental health and physical safety of future generations. A more immediate tragedy is the backlash effect of this unrecognized crime on child victims of all other sexual crimes. The arguments which discredit the complaints of ritually abused children as fantastic are used increasingly to humiliate not only the victims of other sex crimes but also the parents, investigators and clinicians who attempt to protect and heal those children.

Such alarms deserve responsible documentation. Following is a brief summary of the observations which have led to my concerns.

#### 1. Numbers of complaining children

I have been personally involved as a consultant in some 50 cases of multivictim, multisuspect cases with indications of ritualized, possibly satanic abuse. These cases have emerged in every section of the nation over a timespan from 1982 through the present, ranging from dozens to hundreds of putative victims at each center. Besides those 50 cases which I have studied in some depth there are other cases named and described to me by professionals who were familiar with them. There are certainly others I have not heard of, and presumably others that have not, and may never come to any adult recognition. Some of the 50 cases are counted within the Finkelhor-Meyer study (1, excerpts attached) while others, especially those never charged nor officially validated, are not examined in the study.

By any accounting, there are no less than 1000 children who have stated their involvement in ritualistic systems. The bizarre and very frightening quality of the experience the children describe seems to preclude responsible

interest or intelligent concern for the meaning of those reports. Believers become panicked with fear of the unknown, while skeptics insist that the claims are patently absurd and that the believers are invoking an expanding and dangerous hysteria. Even if the complaints were less ominous, the prejudicial discrediting of so many crime complaints would be barbaric. Considering the implications if even the least of the atrocious allegations are true, our paralysis in the face of such warnings is inhuman.

The implications for California are particularly grotesque. With seven South Bay cases and one each in Covina, El Monte, Long Beach, Whittier and Pico Rivera (all in Los Angeles County), at least one in San Diego County, several in Orange County, several in Kern County, ■ well as the notorious (and uncharged) cases in San Francisco, Berkeley, Sacramento and Fort Bragg we may have as many ■ half of the victims suspected in the entire nation.

## 2. Consistency of complaints

While the complaints in these cases are bizarre and contradictory to earlier concepts of sexual interest in children, they are, as a group, stereotypic. This consistency is documented in the federally sponsored Sexual Abuse in Day Care: ■ National Study (1), sections entitled "Multiple Perpetrators" (pp. 32-34), "Female Perpetrators" (pp. 34-43) and "Ritualistic Abuse" (pp. 52-57), and in the 1986 listing of characteristics entitled "Ritualized Abuse of Children" (2, attached). The independent emergence of so many children with such remarkable and such remarkably consistent complaints demands thoughtful attention. There is ■ pattern of inconsistency in the emergence of any ■ child's allegations which creates dynamically shifting contradictions from one child to another during an investigation. While this pattern is problematic for testimony in criminal prosecutions, it presents an affirmation of reality in another perspective. Clinical and sociological study of child victim disclosures defines this sequential expansion (and occasional contraction) of admitted victimization to be typical. Forthcoming, fully formed and fixed complaints ■ not only rare but frequently unreliable. So the stereotypic content and the chaotic style of disclosure in these cases should logically argue for credibility of the complaints, despite the incredible implications of the content.

## 3. Lessons from undeniable cases

While proof of a given case offers ■ proof for all the cases of the class, the verification of controversial phenomena in one case should argue at least against de facto rejection of those phenomena in related investigations. Arguments advanced against the cases ■ a class are that they are too large (With so many children ■ would have told. With ■ many parents, someone would have known), that they are atypical (Women don't molest children. Pedophiles don't terrorize children. Nobody but ■ monster would force eating and smearing of feces, urine, blood, etc.), that they ■ illogical (Why would anybody do such ■ thing), and that expected evidence is conspicuous by its absence (Where are the pornographic pictures? Where are the bodies?).

The Papoose Palace case in Reno and the Country Walk Babysitting Service case in Miami offer impressive lessons in the realities of multiple

victimization, lessons especially convincing since the allegations were verified both by the jury conviction and by the confessions of an offender. In both cases dozens of children were coerced into sexual activities with one another and with the adult(s) in charge for extended periods with no meaningful disclosure to parents or authorities. Those parents who formed some suspicion were reassured by friends, physicians and authorities against any reasonable concern (3). While the Papoose Palace case was not ritualistic in a cultic or religious sense, the characteristics of Country Walk included 2-6 year-old victims, at least two offenders, one female, unconfirmed reports of outside perpetrators, death threats, pornography, drugging, sadistic sexual atrocities, satanic instructions, penetration by objects, killing and mutilation of animals, claims of "magical powers," rituals and ingestion of feces, urine and blood, rhythmic chanting, whirling and dancing, monsters, symbols, masks, costumes and perversion of childhood games. Several lurid photographs were recovered and a child resident of the household described the removal of the videotapes of the children by a relative shortly before the arrest and search. The female codefendant who eventually turned states evidence had maintained a pathetic and convincing show of innocence buttressed by several polygraphs.

Another case, notable for the careful, contemporaneous recording of the children's disclosures by a naive third party and the exhaustive documentation of the ensuing trial testimony (4) adds substance to allegations of Satanic rites. While this case was adjudicated for child protection without rendering an opinion on the satanic practices, the explicit detail and unsolicited spontaneity of the childrens' descriptions invite comparison with similar descriptions in cases throughout the United States. With such sober attention and convincing presentations in some cases, there should be no excuse for ignoring and discrediting similar presentations elsewhere. This is not to argue that collateral similarities should insure criminal prosecution and conviction but rather that the higher burden of child protection and preventive awareness should not be bound to a criminal court standard of proof or an exculpatory exclusion of meaningful intelligence.

#### 4. Absurdity of exculpatory arguments

Theories invented to introduce reasonable doubt to protect suspected perpetrators of ritual abuse from conviction are being accepted into juvenile protective hearings and into public media as fact. These "indoctrination theories" claim that children were induced through seductive attention, leading questions and multiple interviews to provide overzealous investigators with false allegations. The idea proved its power in both the criminal exculpation and the reversals of juvenile court protective orders in Jordan, Minnesota in 1984-85. The same argument was applied to the civil complaint that all the protective agencies, child protective services, foster parents, police, sheriff, and court appointed guardians ad litem willfully conspired with the county attorney to create a fraudulent ring prosecution to advance the political career of the prosecutor. The fact that such an argument was accepted by a federal judge and echoed in media and professional reprisals against the prosecutor indicates the welcome that is given to even the least logical of alternatives to the horrors of ritual abuse. The suit was rejected on appeal as patently contrived in a careful review of the entire Jordan phenomenon (5, excerpts attached). After an exhaustive review the appeals court affirmed the just cause, due process and ethical integrity of the Jordan investigations. The

court ruled specifically that multiple interviews and specific questioning were justified for both investigators and clinicians (. . . . we are at a loss to understand how a psychological evaluation or therapy can be accomplished for ■ juvenile suspected victim of sexual abuse if questioning itself is not permitted. 5, p. 64). The appeal decision was never publicized, so the Jordan cases continue to be held up as the proof that children readily produce false allegations to please overzealous investigators.

The successful exculpation of the defendants led some of the accused to found what has become an international organization for the defense of others accused: Victims of Child Abuse Laws (VOCAL), which has continued to expound on the indoctrination theory and to lobby for governmental protection against proliferation of the child abuse industry and its so-called witchhunt for undisclosed child victims. These polemics resonate with a view expressed increasingly by appeals court judges, especially in California, that any testimony from clinicians that might support a victim's complaint must be excluded ■ prejudicial unless that opinion can be justified as scientifically indisputable. Clinicians who have suspected and reported child sexual abuse according to state mandates are being humiliated in court and sometimes sued for supposedly improper questioning and fraudulent diagnosis. The arguments in support of this chilling backlash would be empty except for their repeated reference to ritual abuse cases. The continuing presumptions that stories of ritual mayhem must be false leaves all children and all advocates for children scapegoated with the presumption of being unreliable and dangerous.

If it weren't for the widespread refusal to believe that ritual abuse might be real, there could be no logical support for the indoctrination theory. The same enlightenment and techniques of questioning that unearthed a previously unsuspected prevalence of child sexual abuse led to the uncovering of ritualized cases. Parents, clinicians and police who first heard these accounts found them unbelievable, and the discovery of various pockets of allegations occurred independently in 1983 and 1984, before there was any communication from one outcropping to another. There is no scientific support for the notion that children conjure up elaborate accounts of victimization to please their examiners. There is no logical or clinical support for the assumption that children will become terrified and symptomatic of severe abuse from questions or suggestions inferring that abuse may have occurred. There is no logical basis for the presumption that children ■ ■ ■ ■ ■ perceptive and so imaginative that they can take the cue from a question or an anatomically specific doll and then draw from the examiner's mind an explicit narrative of the most unheard-of and exotic perversities, including patterns of adult behavior not only unknown to children but to most clinicians as well. Any logical support for the indoctrination theory must explain how these exotic stories, unfamiliar even to the examiners, prove to match the best available knowledge of cult activities drawn from such diverse sources as ancient documents and the accounts of adult survivors of rituals practiced on an earlier generation of children. And if it were possible for examiners to cue children into false accounts, why would these examiners induce stories which they couldn't themselves believe, and which they knew would be unbelievable to their supervisors? Why should children, or parents, or therapists or police reinforce a progression of stories that are both personally repugnant and logically incredible? If any member of this presumably hysterical process wanted attention, recognition, power, or even revenge, he or she would certainly try to produce ■ logical and believable account.

The professionals who fell into a suspicion of ritual abuse in 1984 were already successful in uncovering father-daughter incest. Most did not believe that women would molest children, that boys were likely victims, or that perpetrators of sexual abuse would deliberately humiliate or terrorize their victims. Why should these professionals leave the precarious security of one controversial field to claim atrocities that were sure to be rejected even by their peers? Such questions deserve serious, lengthy and open debate. We should not be misled by the absurd answer that seems to pass for truth: that clinicians have promulgated hysteria in order to become rich and famous.

## 5. Historical foundations

The rich history of previous misadventures with child victimization can be summarized here only briefly. The present controversies over child abuse are really the fourth round in a cycle that has resurfaced every 40 years since 1860 (6). In each previous outing the notion that children must be protected against widespread, hidden abuse has been buried by protests that such abuse is really unthinkable, and that the victims and their adult advocates must be suspected of misguided or malicious motives in claiming abuse. There was always a "last straw" which sent reluctant belief cascading into victim blame. In the nineteenth century it was hysterical women claiming obscene childhood assaults by honorable men. In 1932 it was a revered psychiatrist challenging his teacher, Sigmund Freud, to reopen the closed issue of sexual victimization, claiming again what Freud himself had once believed: that early childhood sexual victimization is both widespread and dangerous to mental health and public safety. Freud proclaimed that his dear friend, Sandor Ferenczy, had gone crazy in his misguided research.

In the 1980's we came to believe that Ferenczy and Freud were both right in their dire predictions of harm from child sexual abuse, but we are already turning against that knowledge, fighting back and turning our backs on complaining children in our protest that ritual abuse is just too much. This time the child-believers have gone too far. The dangers of child sexual abuse could have been fully explored and circumvented before the turn of the century except for that logical and elitist determination not to believe. Each wave of discovery has served not so much to build collective knowledge of child victimization as to reinforce professional and popular theories of disbelief.

Another body of knowledge documents the historic reality of practices of demonology and devil worship. Human sacrifice is among the most primitive and persistent of magical attempts to approach the power of the gods. Christianity was plagued by deviant orgiastic, child sexual and sacrificial rites as early as the second century, long before the excesses of the inquisition or the Salem witch trials. In the twentieth century Aleister Crowley claimed to be the reincarnation of the beast, 666, gathering followers to empower themselves with black magic through animal and human sacrifice. Crowley's works are reprinted and accessible to anyone in bookstores of the occult. At least two organized and constitutionally protected religious organizations today advocate the worship of Satan through a defiance of moral constraints and a mastery of ancient ritual (although they officially denounce child abuse and ritual murder).

Historic accounts of satanic sabbats give an accurate context for otherwise grotesque and meaningless accounts by present-day children of confinement in

coffins, contact with entrails and body fluids, desecration and mutilation of corpses, and descriptions of forced participation in sexual frenzies and killing. The fact that such practices have occurred in the past does not prove that they are occurring now, or that all children who describe such encounters have actually practiced murder and cannibalism. There may be several explanations to eliminate many accounts as misunderstandings. But the historic reality of cult atrocities and the proven existence of contemporary devil worship should at least preclude exclusionary arguments and prejudicial disbelief. It is not true that such things just can't happen or couldn't possibly be true. We cannot continue to discard meaningful clues and obvious human pain on the basis of wishful thinking and "scientific" enlightenment.

## 6. Reports of adult survivors

I believe the strongest corroboration of the reality of ritual abuse comes from an increasing number of adults who describe their ritualized victimization as children. Because these are adult reporters with a more articulate and authoritative reflection on the motivation and practices of the cults, and because many of their revelations are clinically documented, this resource offers an independent and cohesive standard with which to compare the complaints of contemporary children. In some cases more than one individual from the same satanic group has described identical events after 20 or 30 years of isolation from one another. Most of the now-outspoken survivors had no memory of their abuse until they entered treatment, usually for multiple personality disorder.

The pattern of emergence of memories, the horror and pain that accompanies these recollections, and the concordance of experience among so many otherwise unrelated individuals from such diverse backgrounds leaves little doubt among dissociative disorder therapists that these memories, even those of wanton killings and suicidal programming, are true. Without any contact with stories of children in the current multivictim cases, and without prior awareness of historic accounts of satanic practices, these scientists have made sense out of cryptic accounts of ritual sacrifice, psychic surgery, occult symbols, signs and ceremonies, desecration of graves, mutilation of corpses and relentless initiation of children into a psychological underworld of antisocial, soul-murdering, mind-controlled agendas. These are the same rituals and agendas implied by children in the present generation allegedly abused in out-of-home care, stories which can't believe because of their unprecedented, undocumented horror.

It is only in the last ten years that multiple personality has come to be appreciated as a relatively common disorder which is invariably caused by insufferable childhood trauma. The function of the dissociative process is to wall off the trauma from consciousness to allow for survival and acceptance among outside society while isolating and redistributing the burden of painful memories among newly-formed personalities. Sadistic sexual abuse, including especially ritualized abuse, seems to be the most typical stressor which triggers dissociation and multiplicity. With hundreds of patients now available for clinical study it is estimated that 25% of patients with multiple personality disorder have a background of satanic cult abuse (7).

The dreadful impact and the apparent purpose of ritualized abuse of children are obvious in these survivors. They live double lives cloaking a core

experience of terror, pain and guilt. Their bodies express the pain and disability of long forgotten torments and they are driven to suicidal depression and, in some cases, homicidal frenzy on the sacred dates of the satanic calendar or on particular birthdays when they were programmed to suicide. They react with panic to visual and verbal cues which are associated with death threats from their childhood. Many believe they are still monitored and controlled by cult members who send coded messages to maintain secrecy and allegiance. Some fear that a part of them is still available to the antisocial agenda of the cult. Always there is the dreadful fear of remembering, knowing, and telling.

Survivors tend to believe that the cult is pervasive and omnipotent, capable of killing at will under the protection of public systems infiltrated and controlled by cult members. They explain the disposal of bodies both by ritual dismemberment and cannibalism and in cult-controlled crematories. Some women relate the use of their bodies to produce undocumented children which were bred for cult purposes. The concept of family takes on macabre dimensions for the surviving offspring of intergenerational cults.

Prior to the recent specialty interest in multiple personality disorder there was no credulous audience for such reports, and no effort to elicit or document them. Multiples were typically misdiagnosed as schizophrenic, and any memories which might incidentally emerge were dismissed as psychotic ravings. The impact of accounts of survivors is still blunted by a residual prejudice against acknowledging even the existence of multiple personality disorder, let alone endorsing the "crazy" stories of unbelievable abuse which have been hidden by dissociation. The history of professional avoidance of both child abuse and its dissociative adult counterpart offers a remarkable parallel (8, attached). It is no coincidence that concordant and demonstrably independent descriptions of ritual abuse from two generations and from very different samples are both discounted and collectively ignored because the reporters were stereotyped as mental patients and children. And it is also predictable that a preferred explanation even for logically irrefutable, first-person accounts will be that these stories of ritual originated not in the experience of disturbed children but in the grandiose and fearful imaginations of their irresponsible therapists and parents.

#### 7. Inappropriateness of preemption within the criminal justice system.

One reason the body of knowledge emerging from treatment of adult survivors carries more credibility than the outcome of multivictim child abuse investigations is the context of discovery. Adults have made their disclosures in clinical settings where unbelievable discoveries have a chance for open evaluation and logical synthesis. The first concern is to understand and the ultimate goal is to heal, with both agendas directed toward the welfare, comfort and dignity of the survivor. Children reporting sexual abuse, on the other hand, are taken over by the criminal justice system as witnesses to a crime. Unlike victims of parental abuse, children reporting abuse in out-of-home settings are not even allowed the protections of the juvenile court or of advocacy within a system designed for child protection. They must perform in an adult system under rules intended to be intimidating even to adults. The fact that they are children makes them unreliable, sometimes useless in their assigned courtroom role. In order to protect emerging information against any implications of indoctrination, children may be denied reassurance and

validation of their experience and may even be discouraged from sharing their memories and feelings with parents or therapists. Parents and therapists are admonished not to share information with each other and especially not to "cross-germinate" information in contact with peer consultation and support groups. The protective, validating, healing supports that parents might offer their children are obliterated by confusion, anxiety, unbridled fear, and an increasing focus on the performance of the child in the hope of validation and resolution through eventual prosecution.

The only useful purpose of the child in the trial will be to recite a story contrived to support certain criminal counts, a story which must be consistent also with prior, out of court disclosures. Experiences unsupported by material evidence, including allegations of lurid ritual, are not supposed to be introduced. Rather than trying to make sense out of unfamiliar and alarming claims of ritual, defense attorneys will insure that these claims are examined with ridicule, making fools of anyone who might try to support their credibility.

Because of the constitutionally mandated function of the criminal court to protect the rights of the accused, to ferret out and impeach any uncertainties in complaining witnesses, and to acquit in the face of any reasonable doubt, the introduction of satanic allegations will tend to discourage charges, prevent conviction, discredit the children and give the impression that the crime is fictitious.

Ordinarily it is the alleged criminal, not the crime, that is on trial. We don't believe or disbelieve in rape according to whether a defendant is convicted. And we no longer discredit rape victims as a class if a rapist is acquitted for the failure of a victim to prove his identity. But here it is up to the children, in court, against the misgivings of prosecution and the ridicule of defense, to prove that they have been subjected to incredible tortures and undocumented crimes, and that these atrocities could be committed by an obviously normal, solid citizen. In effect, we are waiting for the least likely of all possible criminal convictions resting on the least credible of all classes of witnesses before we will even consider that such a crime can exist.

Because child sexual abuse trials have become so cumbersome and problematic, prosecutors in Los Angeles County admit, off the record, that they will no longer go to court with witnesses under 8 years old. The chance that a suspected preschool-aged victim of ritual abuse will ever go to court are infinitesimal, yet the whole response to that child is increasingly controlled by criminal justice interests.

Therapists are being trained for a double-standard of diagnosis. In all other encounters with child clients they try to be empathic, to accept without challenge the child's expression of feelings, to probe beyond verbal content and explore suspected conflicts with games, dolls and expressive play, and to speculate broadly on the possible origin of unexplained distress. If anything suggests that sexual abuse might have occurred, however, they must then shift to another standard. They must be suspicious that the child might lie. They must assume that any interest or questions they direct in the sexual area, and any positive acknowledgement they make toward any hint of abuse might infuse the child with imaginary victimization and invest that child with dangerous, vengeful power. They are warned of the humiliation they will surely suffer in

court if they encourage disclosure in any way, and they are told to bring videotapes of every contact to prove they have not cued disclosures. Unless they can prove they have done nothing ever to encourage a child to share the emerging pain, then both the pain, the therapeutic process and the professional will be condemned as dangerous to the rights of free citizens. Finally, no matter what the techniques of evaluation, the therapist may be sued for making a report which was not then authenticated in court.

If we wish to find out what is causing this continuing epidemic of reports of ritualized abuse we must first stop punishing the reporters. If we wish to hear what is really going on we must try not to silence those who can listen to the children. And until we know enough to suspect what may be happening, and until we can discuss those speculations in open forums without fear of humiliation or legal reprisals, we cannot hope to reach meaningful conclusions. There will be time enough to convict the criminals if we are first capable of knowing that such crimes can occur.

These are studies which must be derived from an unprejudiced bringing together of all available data, not from a contest of opposite positions in which all unauthorized or unproven information is excluded. In terms of containment and ultimate survival it is much more urgent to know what is happening than to put away whomever is doing it.

Three-year old victims will not be heard in court, period. If there is a menace which selectively attacks toddlers and leaves them terrified and speechless, we threatened that they will never imagine the experience away, we cannot afford to imagine it away ourselves. If the menace is really out there we have to develop a different way to find it.

## 8. Personal Reflections

Satanic ritual is, by design, incredible. It seems calculated to inspire disbelief. A reasonable person just cannot accept cult atrocities as real from the descriptions of others, and those who choose to believe lose credibility among those who remain "objective" and skeptical. Those who maintain the luxury of disbelief have not allowed themselves to enter the agonies of those who have reason to know these practices are real.

I know that the threat is real, just as I know that the exculpatory theories are false, because I was involved during the emergence of both and because I have felt the motivations and the reactions of the people involved. I know that the theories were coined after the fact, and that the "hysteria" that is blamed for creating the problem is itself an illusion. Skeptics of ritual refuse to acknowledge that overzeal and "fanaticism" are a natural, reasonable outcome for victims trying to save society from a threat it refuses to acknowledge. I know the people who are blamed for causing the problem and I knew many of them before the problems emerged. I know they were reasonable then and I believe they are reasonable now. These reflections may not convince others that ritual is real, but they illustrate those subjective, experiential factors which give strength to my own belief.

I was a consultant to the prosecution before the first of the Kern County cases was publicized. There were no satanic allegations then but I was sickened

by the hurtful things I couldn't believe even with years of exposure to every known extreme of sexual abuse. Here women were described as sexually insatiable for their children. Children were tied and suspended from the ceiling to be penetrated by groups of relatives and strangers. A social worker with an early opportunity to help one of the children was named as a perpetrator. I wished these things weren't true, that the children were misled or somehow exaggerating. In the trial a police surgeon was imported from England to show that the children were merely echoing the exorbitant suspicions of the investigators. The judge refused to allow psychiatric rebuttal of that opinion. Nevertheless, the jury found all four defendants, the mothers as well as the fathers, guilty as charged.

I consulted in the earliest outcropping of the McMartin case, before women were suspected and long before there was any hint of bizarre ritual. I had known both Kee McFarlane and Jean Matusinka very well for several years. I knew their strengths and weaknesses and I trusted their professionalism. Neither had reason to exaggerate crimes or leap to judgments. I felt Ms. McFarlane's distress and reluctant credulity as she heard from children that women were involved. I remember her anguish when she told me that some 30 children had disclosed. She didn't want to believe so many children were victims. I knew Judy Johnson, the mother who is blamed for inventing her son's molestation and inciting hysteria among other parents. She described her rejection of her own suspicions as she searched for the reason for his bloody underwear. Judy was something of an eccentric, isolated and vaguely strange. She had little contact with other parents and still less of the kind of influence that might have rallied others into hysterical suspicion.

I talked with many of the parents when they believed their children were spared. Their children had assured them that nothing had happened. They went reluctantly to Children's Institute just to make sure. I know they didn't want their children to be among the victims. The rewards for believing were disillusionment, distrust, fear, guilt, shame and despair. Many distrusted the evaluation process; why should they believe in a stranger who led their children into contradictions? They would not have accepted the pronouncement of a social worker except for the subsequent confirmations they found in their children.

The development of collective belief among the parents was not an impulsive or hysterical process. It was characterized more by avoidance, distrust and splintering than by solidarity. The emergence of hints of satanic ritual proved especially devious, ranging from some who believed babies were killed to others who groped for any alternative explanation. I know that the hints of satanism came not from the parents or the therapists but from the children. Children played out bloody rituals in therapy. They voiced death threats to their parents. They emerged from nightmares snarling obscenities. And they reacted with terror to churches, darkness, Halloween costumes and fire.

Some of the parents eventually took the lead to seek out information on Satanism and to link with investigators of the occult and with adult survivors to make sense out of such unprecedented behavior. Those who searched for meaning tended to develop unusual and arguably paranoid systems of belief. The large majority of parents remains alienated from such beliefs, preferring naivete to what they see as morbid fascination.

Various authorities have asserted that the children drew upon the parent's

obsession as the source for descriptions of ritual. This position, most powerfully asserted by Kenneth Lanning of the F.B.I., tends to endorse the indoctrination theory and to demand that law enforcement and other objective investigators reject satanic allegations. I know that explanation is false. Not only were the McMartin parents and therapists naive to satanic implications when they first emerged from the children but so were the parents in the Planter Street, West Point, Rogers Park, Country Walk, and Presidio cases, among others. When a 3-year-old child asks her mother in the midst of baking cookies, "mommy, they don't really kill babies, do they?" and then goes on to describe how a baby "got dead" at her nursery school, and when there has been no hint prior to that of any improprieties at the school, we need better explanations than blaming the mother for provoking hysteria.

I know that the indoctrination theory is scientifically bankrupt. Even if it were true it could not possibly account for the diversity of similar complaints in isolated settings. I have talked to doctors who examined children blind, with no awareness of ritual abuse and no suspicion toward prior victimization. Children who had moved to other states gave descriptions of ritual abuse before such suspicions had developed even among the resident population. I talked with two parents who were devastated by their 6-year-old son's suicidal behavior, his molestation of his 3-year-old brother, and the stabbing of two family pets before they learned that the preschool he had attended in another city was suspected of abuse, and before the boy revealed that he had been taught to kill animals and to molest children by the teacher. I have heard too many of these stories to accept them as coincidence. And I wonder how many children are molesting other children, incubating the elements of homicide, and growing up psychologically isolated from their parents and society because we don't know or won't believe that their preschool experience was malevolent.

I know that investigators and prosecutors must conceal implications of ritual to maintain credibility, and I know how confusing and countertherapeutic that can be to parents and children, and how ultimately misleading and counterprotective it is for societal understanding. As a consultant I have encouraged prosecutors to avoid satanic clues, even when they might be the strongest common thread. Reviewing the initial police reports from a case in another state, for instance, I read of confinement in boxes, nightmares of dismemberment, penetration by sticks, threats with a gun, demonstrations of animal slaughter, trips to a farm, and abrupt attacks of panic when children saw a costumed devil or reference to a coffin. These were first reflections voiced by parents and children with no awareness of the investigation, no cross germination of concerns, and no satanic sophistication on the part of either parents or investigators. The manifest direction of the questions related only to sexual interactions. Subsequent reports brought reports of robes and candles. The defendant was convicted of sexual crimes, using as witnesses those children who spoke only of sexual offenses, not those who might launch into descriptions of unbelievable acts.

I am now potentially overburdened and emotionally exhausted by the phenomenon of retaliatory suits. In the last two days I spent some seven hours discussing three civil suits brought against people who had tried to protect children from abuse. One conversation was with a mother and father in Texas who believe their children were ritually abused by neighbors. When prosecutors rejected the charges the neighbor sued for slander. They have lost their house

and savings, owe \$10,000 to their first attorney and need \$5,000 before another attorney will accept their case. They also need a respected professional to rebut the assumption that they are malicious and crazy for believing the "ridiculous" assertions of their children. I turned them down to protect my credibility.

Another conversation was with an attorney totally unaware of sexual abuse issues, who was attempting to defend a California mother against a suit for false incrimination after charges were dropped against adult babysitters. The arguments and experts against her come preformed and powerful from the indoctrination school, but her own attorney is starting from scratch. The mother will have to pay an attorney to learn about sex abuse in hopes she can save herself from ruin for reporting her concerns.

The third telephone consultation came from Colorado, where a County Department of Social Services worker is being sued in federal court for violations of a family's civil rights. A runaway teenager was placed in protective custody after she described incestuous involvement with her stepfather. Criminal charges collapsed when the girl retracted her complaint. The juvenile court allowed reunification after several months of family therapy. The girl now says the social worker pressured her complaints and threatened she would never return home unless her stepfather confessed.

Two of these cases involve allegations of ritual abuse. The third is what was once regarded as a routine incest complaint. Yet all have emerged as retaliations against sincere attempts at child protection. All were generated from an organized movement to turn back the tide of child protective intervention and all are supported by attorneys and clinicians who espouse an exculpatory theory born of our collective refusal to deal with ritual allegations. They are also supported by the increasing failure of juries and appeals court judges to sustain convictions and the failure of juvenile courts to resist the arguments honed for adult exculpation in criminal court.

If private citizens are invited and professionals are required to report suspicions of child abuse as their social responsibility, and if those reports are then condemned in courts as antisocial and malicious, then it is no wonder that the suspects are empowered to punish the suspicious.

I believe we would not have reached this chaotic turn of events if we had dealt more intelligently and less criminally with ritual allegations as they emerged in 1984. The four years we have lost have allowed issues to polarize and chilling backlashes to develop. It is not too late to take another look at ritual abuse from a broader perspective.

### Summary

The permutations of unvalidated ritual abuse threaten orderly society at multiple levels. A large number of children and their families face devastation as direct victims of abuse. The pattern of victimization is unpredictable and the manifestations are bizarre, leading to both helpless panic among believers and punishing disinterest among skeptics. Since authorities and bureaucracies are least able to act on undocumented complaints and are most obligated to uphold conservative, proven policies, then health, public safety and judicial

agencies are selectively paralyzed from definitive intervention and tend instead to protect the rights of the unfairly accused. Victims not only do not complain but may be too terrorized to believe in or to remember their own victimization, leaving sequellae which cannot be linked to original cause. Since one possible outcome of such dissociation is the ability to identify with the aggressor and to carry out destructive acts devoid of memory and conscience, there is the potential for creating an invisible army of satanic slaves, bent on mayhem and social chaos even while earning trust and power through a double life of responsible citizenship.

Whether or not such a nightmare could really happen is moot, but it is already clear that there are active practitioners of ritual who believe it can happen, that there are adult survivors of ritual who show it can happen, and many children who know it has happened. Most of all, and this is why I believe the problem is awesome, the more ■■■ have been made ■■■■ of these potentials the more ■■■ have turned to the courts to put them away. The more awful the reports, the more stunning has been our rejection. With this response we abdicate any hope of enlightenment and self-protection.

Sincerely,

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V.

**MULTIPLE PERSONALITY DISORDER**

# **Childhood Antecedents of Multiple Personality**

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## **Introduction: Multiple Personality Disorder in the 1980s**

A rapidly growing body of recent clinical and research contributions has substantially advanced our understanding of multiple personality disorder. As a consequence, this condition is gradually emerging from the shadowy realm of those psychiatric rarities, obscurities, and curiosities long surrounded by fascination, controversy, and skepticism. Multiple personality disorder is beginning to take its place among the recognized mental disorders. Although it is premature to consider this transition accomplished, and naive to assume the process will be completed without certain vicissitudes, considerable progress has been made in a rather brief period of time.

Greaves (1) noted that the 19th and 20th century clinical literature on multiple personality disorder was dominated by single case studies. Before 1980, the only large series of multiple personality disorder reported in the literature was that of Allison (2). In short order, Bliss (3), Braun (4), Kluft (5, 6), and Putnam et al. (7) described series of between 14 and 171 cases. It is well known that a number of experienced clinicians have not yet published their own comparable series. In his foreword to a *Psychiatric Clinics of North America* special 1984 issue on multiple personality disorder, Braun reported knowing of "approximately 1,000 cases" then in treatment with various therapists (8). My own poll of 70 mental

health professionals who came as students to a recent course on multiple personality disorder revealed that they had encountered 267 such patients. Approximately 60 were currently treating individuals with multiple personality disorder. Clearly, the days of regarding multiple personality disorder as a rarity undeserving of scientific study are nearing an end.

As increasing numbers of multiple personality disorder patients are identified, it becomes possible to move toward correlating and researching psychopathological and psychophysiological phenomena that anecdotal reports can only describe, and that single case studies can only begin to document. Putnam has reviewed the history of 20th-century efforts to research multiple personality disorder (9). He has outlined both the models available for its exploration, and the practical considerations that influence subject selection and protocol design (10). It now is possible to begin to ask basic questions about multiple personality disorder and to evolve research strategies that may, in time, lead to reasonable answers.

The major findings of recently published explorations of multiple personality disorder can be summarized succinctly:

1. Multiple personality disorder is not rare (3-7). Its incidence is, however, unknown. The myth of rarity contributes to both its underdiagnosis and its misdiagnosis. In the series of 100 patients studied by National Institute of Mental Health (NIMH) workers, an average of 6.8 years had elapsed between these patients' first mental health assessments and their being diagnosed accurately (7, 11).
2. The psychophysiological and neurophysiological correlates of the separate personalities can be studied. They appear to hold up when measured against standard and real simulator controls. Nevertheless, investigators caution that in this area, as in any new field, first results must be regarded as preliminary. One must hedge tentative interpretations of the data by acknowledging the possibility that an unanticipated confounding systematic artifact may yet be discovered that leads to a revision of our current understandings (9, 12-14).

3. This condition is highly correlated with traumatic experiences during childhood. These usually, but not inevitably, involve child abuse (7, 15; Chapters 1-9 of this monograph).
4. This condition is highly responsive ■ psychotherapy (6).
5. Stable unification of the personality is achievable and has been documented by ■ follow-up study (6).
6. Commonly expressed concerns over risks of iatrogenesis and artifactual augmentation of the condition appear to have been greatly overemphasized. Working with the separate personalities does not reinforce them, nor does it worsen pathology. This may appear to be the ■ early in treatment; but, in fact, such an approach paves the way for their eventual mutual identification, empathy, and unification (6, 7, 16-19).
7. Individuals who develop multiple personality disorder are dissociation-prone (6). Recent studies support this long-standing clinical impression by demonstrating that multiple personality disorder patients are highly hypnotizable (20). They respond well to ■ variety of hypnotherapeutic interventions (5).
8. The circumspect and judicious use of hypnosis in the therapy of multiple personality disorder is benign and constructive. Previously expressed cautions appear to have been overstated. Misadventure can follow the misuse of hypnosis, as it would the misuse of any modality (5, 6, 17, 19).

Workers in the field have long been struck by the unfortunate impact of multiple personality disorder upon its victims. While some multiple personality disorder patients function adequately or even exceptionally, many ■ ■ or less incapacitated. All suffer. The cost and loss to the afflicted individuals, their loved ones, and society is immense. The "intriguing" and "fascinating" phenomena may capture the attention of the curious, the neophyte, and the dilettante. The difficulties involved in conceptualizing and explaining multiple personality disorder may stimulate the scientist and theoretician. But it is the stark misery of these patients and the ordeals they have endured that ■ the experienced clinician.

An appreciation of this condition's potentially devastating im-

pact and an awareness of its treatability combine ■ make the exploration of its childhood antecedents and manifestations timely, urgent, and of great potential importance. Recent advances and progress in the diagnosis, treatment, and exploration of adult multiple personality disorder suggest that its identification and treatment in childhood is desirable. The first reports of multiple personality disorder in childhood show that what is desirable is also eminently feasible (21).

*Aspects of Multiple Personality in Childhood*, the symposium that gave rise to this monograph, was presented ■ the 137th Annual Meeting of the American Psychiatric Association in Los Angeles. This symposium was the first ever organized to discuss multiple personality in childhood and ■ explore its antecedent causes. It was a coming together of clinicians and researchers to share current knowledge and establish ■ data base ■ ■ foundation for future work in this area. The original symposium's contributions have been augmented by additional studies, published for the first time in this monograph.

In Chapter 1, Dr. Jean Goodwin addresses a fundamental problem confronting anyone who works with those who say they have been abused—the problem of credibility. She offers ■ incisive and trenchant analysis of the pressures within individuals, professions, and societies to disavow the reality of what is too intolerable to accept.

In Chapter 2, Dr. Cornelia Wilbur draws upon her extensive experience with traumatized individuals in exploring the impact of child abuse upon ■ youngster's development, with particular reference ■ the creation of multiple personality disorder. She outlines the varieties of abuses encountered in the histories of such patients, and shares a number of clinical vignettes.

In Chapter 3, Drs. Bennett Braun and Roberta Sachs explicate ■ theory for the development of multiple personality disorder. They explore its predisposing, precipitating, and perpetuating factors, and propose that dissociation and severe distress ■ the essential preconditions of the disorder. They present a model for understanding the condition's etiology and apply the model to two case examples.

In Chapter 4, Dr. Frank Putnam places multiple personality disorder in the overall context of the dissociative disorders. He shows the association between this class of diagnostic entities and traumatic events. In a comprehensive review of the literature, he establishes that the connection between multiple personality disorder and overwhelming experiences is not an isolated correlation. In fact, dissociations of many varieties are similarly connected. The major differences seem to relate to the age of the victim at the time of the traumatization, and the nature of the traumata endured.

Edward Frischholz continues the exploration of connections between dissociation and child abuse in Chapter 5, by relating these topics to hypnosis and hypnotizability. He makes it possible to appreciate the importance of the literature of hypnosis in the study of multiple personality disorder. His work draws together a number of themes from previous chapters, and anticipates my comments on treatment in Chapter 8.

In Chapter 6, Dr. Bennett Braun describes his findings among the families of 18 patients suffering multiple personality disorder. His discovery that these patients' families include a large number of individuals who suffer dissociative disorders, including multiple personality disorder, offers powerful evidence for the transgenerational incidence of these conditions.

Closely related is Dr. Philip Coons's study, comparing children of 20 multiple personality disorder patients to children of 20 control cases, in Chapter 7. Dr. Coons documents a higher incidence of psychopathology among the children of the multiple personality disorder patients. He also finds a transgenerational incidence of multiple personality disorder, including a case of childhood multiple personality disorder.

In Chapter 8, I describe the evolution of a predictor instrument for childhood multiple personality disorder and its clinical validation in five actual cases of multiple personality disorder in children. I also discuss the presentations of the first case of multiple personality disorder in children reported since 1840, draw distinctions between the adult and childhood forms of the condition, and offer comments on the treatment of the childhood form.

In Chapter 9, I present information on childhood cases, adult cases, and previously unpublished data on multiple personality disorder in older adults, in an attempt to describe the natural history and "life cycle" of multiple personality disorder. Data from childhood ~~cases~~ illuminate many of the most vexing dilemmas that continue to confound the accurate recognition of this diagnostic entity.

This monograph comes to a close with Dr. Richard E. Hicks's discussion of the preceding chapters, and his commentary on their implications for clinical practice and research.

Richard P. Kluft, M.D., Ph.D.

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VI.

THE MIND CONTROL ASPECT OF  
SATANIC ACTIVITY

Mind control experiments are an important aspect of satanic activity. Michael Acquino, co-author of the following article, is ■ former U.S. Army colonel.

From PSYOP to MindWar: The Psychology of Victory

- by -

Colonel Paul E. Vallety

- with -

Major Michael A. Aquino

LTC John Alexander's Military Review article in support of "psychotronics" - intelligence and operational employment of ESP - was decidedly provocative.<sup>1</sup> Criticism of research in this area, based as it is on existing frontiers of scientific law, brings to mind the laughter that greeted the Italian scientist Spallanzani in 1794 when he suggested that bats navigate in the dark by means of what we now call sonar. "If they ~~see~~ with their ears, then do they hear with their eyes?" went the joke, but I suspect that the U.S. Navy is glad someone took the idea seriously enough to pursue it.

Psychotronic research is in its infancy, but the U.S. Army already possesses an operational weapons system designed to do what LTC Alexander would like ESP to do - except that this weapons system uses existing communications media. It seeks to map the minds of neutral and enemy individuals and then to change them in accordance with U.S. national interests. It does this on a wide scale, embracing military units, regions, nations, and blocs. In its present form it is called Psychological Operations (PSYOP).

Does PSYOP work, or is it merely a cosmetic with which field commanders would rather not be bothered?

Had that question been asked in 1970, the answer would have been that PSYOP works very well indeed. In 1967 and 1968 alone, a total of 29,276 armed Viet Cong/NVA (the equivalent of 95 enemy infantry battalions) surrendered to ARVN or

MACV forces under the Chieu Hoi amnesty program - the major PSYOP effort of the Vietnam War. At the time MACV estimated that the elimination of that same number of enemy troops in combat would have cost ~~11~~ 6,000 dead.<sup>2</sup>

On the other hand, ~~we~~ lost the war - not because we were out-fought, but because we were out-PSYOPed. Our national will to victory ~~was~~ attacked more effectively than we attacked that of the North Vietnamese and Viet Cong, and perception of this fact encouraged the enemy to hang on until the United States finally broke and ran for home.

So our ~~PSYOP~~ failed. It failed not because its principles were unsound, but rather because it was outmatched by the PSYOP of the enemy. The Army's efforts enjoyed some battlefield success, but MACV PSYOP did not really change the minds of the enemy populace, ~~nor~~ did it defend the U.S. populace at home against the propaganda of the enemy. Furthermore the enemy's PSYOP was ~~so~~ strong that it - not bigger armies or better weapons - overcame all of the Cobras and Spookys and ACAVs and B-52s ~~we~~ fielded. The lesson is not to ignore our own PSYOP capability, but rather to change it and strengthen it so that it can do precisely that kind of thing to our enemy in the next war. Better hardware is nice, but by itself it will change nothing if we do not win the war for the mind.

The first thing it is necessary to overcome is a view of PSYOP that limits it to routine, predictable, over-obvious, and hence marginally effective "leaflet and loudspeaker" applications. Battlefield devices of this sort have their place, but it should be that of an accessory to the main effort. That main effort cannot begin at the company or division level; it must originate at the national level. It must strengthen our national will to victory and it must

attack and ultimately destroy that of the enemy. It both causes and is affected by physical combat, but it is a type of war which is fought on a far more subtle basis as well - in the minds of the national populations involved.

So let us begin with a simple name change. We shall rid ourselves of the self-conscious, almost "embarrassed" concept of "psychological operations". In its place we shall create MindWar. The term is harsh and fear-inspiring, and it should be: It is a term of attack and victory - not one of rationalization and coaxing and conciliation. The enemy may be offended by it; that is quite all right as long as he is defeated by it. A definition is offered:

MindWar is the deliberate, aggressive convincing of all participants in a war that we will win that war.

~~It is~~ deliberate in that it is a planned, systematic, and comprehensive effort involving all levels of activity from the strategic to the tactical. It is aggressive because opinions and attitudes must be actively changed from those antagonistic to us to those supportive of us if we are to achieve victory. We will not win if we content ourselves with countering opinions and attitudes instilled by enemy governments. We must reach the people before they resolve to support their armies, and we must reach those armies before our combat troops ever see them on battlefields.

Compare this definition with that of psychological warfare as first offered by General William Donovan of the OSS in his World War II-era "Basic Estimate of Psychological Warfare":

"Psychological warfare is the coordination and use of all means, including moral and physical, by which the end is attained - other than those of recognized military operations, but including the psychological - exploitation of the result of those recognized military actions - which tend to destroy the will of the enemy to achieve

victory and to damage his political or economic capacity to do so; which tend to deprive the enemy of the support, assistance, or sympathy of his allies or associates or of neutrals, or to prevent his acquisition of such support, assistance, or sympathy; or which tend to create, maintain, ~~or~~ increase the will to victory of our own people and allies and to acquire, maintain, ~~or~~ to increase the support, assistance, and sympathy of neutrals."<sup>3</sup>

If the euphemism "psychological operations" resulted from, as one general officer put it in a 1947 letter, "a great need for a synonym which could be used in peacetime that would not shock the sensibilities of a citizen of democracy", then it may have succeeded domestically.<sup>4</sup> On the other hand it does not seem to have reassured the sensibilities of the Soviets, who in 1980 describe U.S. Army PSYOP as including:

"... unpardonable methods of ideological sabotage including not just flagrant lies, slander, and disinformation, but also political blackmail, provocation, and terror."<sup>5</sup>

The reluctance with which the Army has accepted even an "antiseptic" PSYOP component is well-documented in Colonel Alfred Paddock's brilliant treatise on the history of the PSYOP establishment. Again and again efforts to forge this weapon into its most effective configuration were frustrated by leaders who could not ~~or~~ would not ~~see~~ that wars are fought and won or lost not on battlefields but in the minds of men. As Colonel Paddock so aptly concludes:

"In a real sense, the manner in which psychological and unconventional warfare evolved from 1941 until their union as a formal Army capability in 1952 suggests a theme that runs throughout the history of special warfare: the story of a hesitant and reluctant Army attempting to cope ~~with~~ <sup>6</sup> with concepts and organizations of an unconventional nature."

According to present doctrine, PSYOP is considered an accessory to the main effort of winning battles and wars; the term generally used is "force multiplier". It is certainly not considered a precondition to command decisions. Thus PSYOP cannot predetermine the political or psychological

effectiveness of a given military action. It ~~can~~ only be used to paint that action in ~~the~~ best possible colors as it is taken.

MindWar cannot be so relegated. It is, in fact, the strategy to which tactical warfare must conform if it is to achieve maximum effectiveness. The MindWar scenario must be preeminent in the mind of the commander and must be the principal factor in his every field decision. Otherwise he sacrifices measures which actually contribute to winning the war to measures of immediate, tangible satisfaction. [Consider the rationale for "body counts" in Vietnam.]

Accordingly PSYOP "combat support" units ~~are~~ we now know them must become a thing of the past. MindWar teams must offer technical expertise to the commander from the onset of the planning process, and at all levels down to that of the battalion. Such ~~units~~ cannot be composed - as they are now - of branch-immaterial officers and NCOs who know simply the basics of tactical propaganda operations. They must be composed of full-time experts who strive to translate the strategy of national MindWar into tactical goals which maximize the effective winning of the war and minimize loss of life. Such MindWar teams will win commanders' respect only if they can deliver ~~on~~ their promises.

That the Army now considers to be its most effective PSYOP - tactical PSYOP - is actually the most limited and primitive effort, due to the difficulties of formulating and delivering messages under battlefield constraints. Such efforts must continue, but they are properly seen as ~~a~~ reinforcement of the main MindWar effort. If we do not attack the enemy's will until he reaches the battlefield, his nation will have strengthened it as best it can. We must attack that will before it is thus locked in place. We must instill in it ~~a~~ predisposition to inevitable defeat. Strategic MindWar must begin the moment war is considered to

be inevitable. It must seek out the attention of the enemy nation through every available medium, and it must strike at that nation's potential soldiers before they put on their uniforms. It is in their homes and their communities that they are most vulnerable to MindWar. Was the United States defeated in the jungles of Vietnam, or was it defeated in the streets of American cities?

To this end MindWar must be strategic in emphasis, with tactical applications playing a reinforcing, supplementary role. In its strategic context, MindWar must reach out to friends, enemies, and neutrals alike across the globe - neither through the primitive "battlefield" leaflets and loudspeakers of PSYOP nor through the weak, imprecise, and narrow effort of psychotronics - but through the media possessed by the United States which have the capabilities to reach virtually all people on the face of the Earth. These media are, of course, the electronic media - television and radio. State of the art developments in satellite communication, video recording techniques, and laser and optical transmission of broadcasts make possible a penetration of the minds of the world such as would have been inconceivable just a few years ago. Like the sword Excalibur, we have but to reach out and seize this tool; and it can transform the world for us if we have but the courage and the integrity to guide civilization with it. If we do not accept Excalibur, then we relinquish our ability to inspire foreign cultures with our morality. If they then devise moralities unsatisfactory to us, we have no choice but to fight them on a more brutish level.

MindWar must target all participants if it is to be effective. It must not only weaken the enemy; it must strengthen the United States. It strengthens the United States by denying enemy propaganda access to our people, and by explaining and emphasizing to our people the rationale for our national interest

in a specific war. Under existing United States law, PSYOP units may not target American citizens. That prohibition is based upon the presumption that "propaganda" is necessarily a lie or at least ■ misleading half-truth, and that the government has no right to lie to the people. The Propaganda Ministry of Goebbels must not be part of the American way of life. Quite right, and so it must be axiomatic of MindWar that it always speaks the truth. Its power lies in its ability to focus recipients' attention on the truth of the future as well as that of the present. MindWar thus involves the stated promise of a truth that the United States has resolved to make real if it is not already so.

MindWar is not new. Nations' greatest - and least costly - victories have resulted from it, both in time of actual combat and in time of threatened combat. Consider the atomic attacks on Hiroshima and Nagasaki. The physical destruction of those two cities did not destroy Japan's ability to continue fighting. Rather the psychological shock of the weapons destroyed what remained of Japan's national will to fight. Surrender followed; ■ long and costly ground invasion was averted.

MindWar's effectiveness is ■ function of its skillful use of communications media, but no greater error could be made than to confuse MindWar with merely ■ greater and more unprincipled propaganda effort. "Propaganda" as defined by Harold Lasswell "is the expression of opinions or actions carried out deliberately by individuals or groups with ■ view to influencing the opinions or actions of other individuals or groups for predetermined ends and through psychological manipulations."<sup>7</sup>

Propaganda, when it is recognized as such - and anything produced by a "PSYOP" unit is ■ recognized - is automatically assumed to be ■ lie or at least

■ distortion of truth. Therefore it works only to the extent that a militarily-pressed enemy is willing to do what we want him to do. It does not work because we have convinced him to ~~see~~ the truth as ■ see it.

In his "Conclusions" chapter to the Army's exhaustive 1976 case-study of PSYOP techniques, L. John Martin affirms this coldly and bluntly:

"What all this boils down to is that if our persuasive communication ends up with a net positive effect, we must attribute it to luck, not science ... The effectiveness of propaganda may be even less predictable and controllable than the effectiveness of mere persuasive communication."<sup>8</sup>

Correspondingly propagandists are assumed to be liars and hypocrites, willing to paint anything in attractive colors to dupe the gullible. As Jacques Ellul puts it:

"The propagandist is not, and cannot be, a 'believer'. Moreover he cannot believe in the ideology he must use in his propaganda. He is merely a man at the service of ■ party, a state, or some other organization, and his task is to insure the efficiency of that organization ... If the propagandist has any political conviction, he must put it aside in order to be able to use some popular mass ideology. He cannot even share that ideology, for he must ~~use~~ it as an object and manipulate it without the respect that he would have for it if he believed in it. <sup>9</sup>He quickly acquires contempt for these popular images and beliefs ..."

Unlike PSYOP, MindWar has nothing to do with deception or even with "selected" - and therefore misleading - truth. Rather it states a whole truth that, if it does not now exist, will be forced into existence by the will of the United States. The examples of Kennedy's ultimatum to Khrushchev during the Cuban Missile Crisis and Hitler's stance at Munich may be cited. A MindWar message does not have to fit conditions of abstract credibility as do PSYOP themes; its source makes it credible. As Livy once said:

"The terror of the Roman name will be such that the world shall

know that, once a Roman army has laid siege to a city, nothing will move it - not the rigors of winter nor the weariness of months and years - that it knows no end but victory and is ready, if a swift and sudden stroke will not serve, to persevere until that victory is achieved."<sup>10</sup>

Unlike Ellul's cynical propagandist, the MindWar operative must know that he speaks the truth, and he must be personally committed to it. What he says is only a part of MindWar; the rest - and the test of its effectiveness - lies in the conviction he projects to his audience, in the rapport he establishes with it. And this is not something which can be easily faked, if in fact it can be faked at all. "Rapport", which the Comprehensive Dictionary of Psychological and Psychoanalytical Terms defines as "unconstrained relations of mutual confidence", approaches the subliminal; some researchers have suggested that it is itself a subconscious and perhaps even ESP-based "accent" to an overt exchange of information. Why does ~~one~~ believe one television ~~report~~ more than another, even though both may report the same headlines? The answer is that there is rapport in the former case; and it is a rapport which is recognized and cultivated by the most successful broadcasters.

~~We~~ have covered the statement of inevitable truth and the conviction behind that statement; these ~~are~~ qualities of the MindWar operative himself. The recipient of the statement will judge such messages not only by his conscious understanding of them, but also by the mental conditions under which he receives them. The theory behind "brainwashing" was that physical torture and deprivation would weaken the mind's resistance to suggestion, and this was true to a point. But in the long run brainwashing does not work, because intelligent minds later realize their suggestibility under such conditions and therefore discount impressions and opinions inculcated accordingly.

For the mind to believe in its own decisions, it must feel that it made

those decisions without coercion. Coercive measures used by the MindWar operative, consequently, must not be detectable by ordinary means. There is no need to resort to mind-weakening drugs such ■ those explored by the CIA; in fact the exposure of a single such method would do unacceptable damage to MindWar's reputation for truth.<sup>11</sup> Existing PSIOP identifies purely-sociological factors which suggest appropriate idioms for messages. Doctrine in this area is highly developed, and the task is basically one of assembling and maintaining individuals and teams with enough expertise and experience to apply the doctrine effectively. This, however, is only the sociological dimension of target receptiveness measures. There are some purely natural conditions under which minds may become more or less receptive to ideas, and MindWar should take full advantage of such phenomena as atmospheric electromagnetic activity<sup>12</sup>, air ionization<sup>13</sup>, and extremely low frequency waves<sup>14</sup>.

At the root of any decision to institute MindWar in the U.S. defense establishment is a very simple question: Do we wish to win the next war in which we choose to become involved, and do we wish to do so with minimum loss of human life, at minimum expense, and in the least amount of time? If the answer is yes, then MindWar is a necessity. If we wish to trade that kind of victory for more American lives, economic disaster, and negotiated stalemates, then MindWar is inappropriate, and if used superficially will actually contribute to our defeat. In MindWar there is no substitute for victory.

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12. Atmospheric electromagnetic (EM) activity: The human body communicates internally by EM and electrochemical impulses. The EM field displayed in Kirlian photographs, the effectiveness of acupuncture, and the body's physical responses to various types of EM radiation (X-rays, infrared radiation, visible light spectra, etc.) are all examples of human sensitivity to EM forces and fields. Atmospheric EM activity is regularly altered by such phenomena as sunspot eruptions and gravitational stresses which distort the Earth's magnetic field. Under varying external EM conditions, humans are more or less disposed to the consideration of new ideas. MindWar should be timed accordingly. Per Dr. L.J. Ravitz: "Electrodynamic field constructs add fuel to the assumption unifying living matter harmoniously with the operations of nature, postulating that each biologic thing is organized by a total dynamic pattern, the expression of an electromagnetic field no less than non-living systems; and that as points on spectrums, these two entities may at last take their positions in the organization of the universe in a way both explicable and rational ... A

tenable theory has been provided for emergence of the nervous system, developing not from functional demands, but instead deriving as a result of dynamic forces imposed on cell groups by the total field pattern. Living matter now has a definition of state based on relativity field physics, through which it has been possible to detect a measurable property of total state functions." (Ravitz, Leonard J., M.S., M.D., F.R.S.H., "Electro-magnetic Field Monitoring of Changing State-Function, Including Hypnotic States" in Journal of American Society of Psychosomatic Dentistry and Medicine, Vol. 17, No. 4, 1970.)

13. Ionization of the air: An abundance of negative condensation nuclei ("air ions") in ingested air enhances alertness and exhilaration, while an excess of positive ions enhances drowsiness and depression. Calculation of the ionic balance of a target audience's atmospheric environment will be correspondingly useful. Again this is a naturally-occurring condition - caused by such varying agents as solar ultraviolet light, lightning, and rapidly-moving water - rather than one which must be artificially created. [Detonation of nuclear weapons, however, will alter atmospheric ionization levels.] See for example Soyke, Fred and Edmonds, Alan, The Ion Effect. New York: E.P. Dutton, 1977.

14. Extremely Low Frequency (ELF) waves: ELF waves (up to 100 Hz) are once more naturally occurring, but they can also be produced artificially [such as for the Navy's Project Sanguine for submarine communication]. ELF-waves are not normally noticed by the unaided senses, yet their resonant effect upon the human body has been connected to both physiological disorders and emotional distortion. Infrasound vibration (up to 20 Hz) can subliminally influence brain activity to align itself to delta, theta, alpha, or beta wave patterns, inclining an audience toward everything from alertness to passivity. Infrasound could be used tactically, as ELF-waves endure for great distances; and it could be used in conjunction with media broadcasts as well. See Playfair, Guy L. and Hill, Scott, The Cycles of Heaven. New York: St. Martin's Press, 1978, pages 130-140.

NEW YORK POST THURSDAY, OCTOBER 6, 1988

## LSD experiment costs U.S. 750G

WASHINGTON (AP) — The government has tentatively settled a lawsuit charging the CIA used nine Canadians as human guinea pigs in mind-control research, including heavy use of LSD, lawyers said yesterday.

Sources who asked to remain anonymous said the CIA agreed to pay the plaintiffs a total of \$750,000.

The suit cited psychological and emotional damage from treatment in the late 1950s at McGill University's Allan Memorial Institute.

VII.

TUNNELS FOUND UNDER THE  
MCMARTIN PRESCHOOL

# CHILDREN'S ALLEGATIONS OF ABUSE WARRANT EXAMINATION ■ OCCULT THEOLOGY

by Judy Hanson

Preschool children in ■■■■■ parts of the country have made bizarre and unusual statements concerning what they allegedly have experienced. As allegations of child abuse in day care centers emerged, it ■■■ clear to me that the bizarre elements the children described possibly ■■■■ connected ■ the occult.

In 1979 I ■■■ involved in ■ child custody case. Due ■ the unusual circumstances surrounding this case, I developed an interest and concern involving the occult. As a result, I began a file on occult practices and beliefs.

This article addresses those who attempt to discredit the children by stating publicly that the bizarre elements in the children's statements lack credibility. The following information was obtained by researching the occult and comparing that research to statements made by the children.

Children in almost all of the ■■■■ where ritual abuse is suspected stated that the adults involved undressed, undressed the children and while all of them ■■■■ nude, danced in circles.

Certainly this allegation is ■■■ of the ■■■■ innocent in light of other allegations made by the children. However, documentation for adults and children dancing together in the nude is available. For example there is ■ photograph published in an occult book giving the explanation that what ■■■ be seen in the photograph represents ■ dance and spell. In this photograph it is clear there are six adults and one child. At least three of the adults appear to be female. All are nude and all ■■ dancing in ■ circle.<sup>1</sup>

Children in several ■■■■ made the allegation that they were sexually abused with sticks while being forced ■ take part in what appears to be some sort of ritual. When the children ■■■■ asked what kind of sticks were used, the majority of the children responded that the sticks ■■■■ the kind that ■■■■ off of trees.

The children are clear in their descriptions. They are not describing a kite stick ■ a yard stick ■ any kind of finished wood, but rather the type of stick ■■■ would resemble a twig or small branch that is left in its natural state. In occult practice, the practitioner who is preparing ■ magic circle for ritual magic would have a piece of equipment called ■ wand ■ rod. The wand or rod cut from a ■■■ is left in a natural state and is considered to have supreme magical power. ■ is also considered to be ■ phallic symbol.<sup>2</sup>

Several children in ■■■ case stated that they ■■■ sexually abused by ■ perpetrator who had ■ blue mark on his genitals. Another independent group of children stated that the perpetrator who sexually abused them had a red mark on his genitals.

A Witches Mark (sometimes referred to ■ the Devil's Mark)

can be either red ■ blue in color. <sup>3</sup> This mark is placed on the body of the practitioner, in an area not usually seen, such as under the arm or on the genitals.<sup>4</sup>

In ■■■■ of the other ■■■■ the children expressed a fear of the power they believed was acquired through occultic practice. One of these cases involved a group of children from the same family. These children felt that they were being spiritually threatened and ■■■■ for something to put in their rooms that would protect them. Their mother consulted with someone who had some knowledge of occult theology. The recommendation ■■■ to give ■ children ■■■■ salt to sprinkle around the room. The mother felt the children would respond better to glitter, so she offered them a choice between gold glitter and table ■■■■ throw around their rooms. The children chose the salt. They took the salt and carefully sprinkled it around their rooms. The children appeared ■ have absolute confidence that ■■■ salt would keep them safe.

Documentation for the use of salt is available in many of the books written ■■■ the occult. It can be purchased in stores that specialize in selling occult paraphernalia. The purpose of salt is purification. It is also ■ occult belief that salt can be used to control devils by keeping them away from ■ person or an area.<sup>5</sup>

In yet another case ■ parent found ■ unusual piece of fabric tied in intricate knots in her home. When she asked her child if she knew what it was the child became extremely upset and she insisted that it had to be untied immediately. She became even more upset when she experienced difficulty untying the knots.

Documentation for a Witch's Ladder ■■■ be found in several books written on the occult. The description given for ■ Witch's Ladder ■ a piece of fabric tied in knots and hidden. If the person it ■ intended for does not find the Witch's Ladder and untie it, the occult belief is that the person will die.<sup>6</sup>

Not only do the children ■■■■ to demonstrate a belief in the ■■■■ sinister side of occult theology and appear to have some understanding of the purpose of some of the occult paraphernalia, but they also appear ■ be familiar with some of the occult symbolism. The children draw the well known symbols of the upside down cross and the numbers 666, but they also draw symbols of a ■■■■ sophisticated nature. Children from many independent ■■■■ have displayed some knowledge of the symbols described in the Lemegeton, or the Lesser Key of Solomon as well as those used by Eliphas Levi, ■ famous occult practitioner who lived and wrote many books on the occult in the early ■ mid 1800's.

In ■■■ particular ■■■ the children consistently draw an equal armed cross and ■■■ clear that this particular cross was a symbol used by the adults during rituals in their case.

## ALLEGATIONS

The equal armed cross of the occult represents the four elements and cardinal points. Research further reveals that this cross is also used in ritual magic.<sup>7</sup>

In another independent case, the children consistently draw the shape of a "T". They insist that the "T" is a cross. This "T" shape is a pre-Christian cross.<sup>8</sup> The children in this particular case also are adept at drawing runes. Runes are known to be used in the occult and date back to the Nordic deities.<sup>9</sup>

In several other cases the children appear to have been exposed to the Nazi belief system, at least the occultic side of the Nazi beliefs. These children talk of a master race and are familiar with some of the Nazi symbols.

Adolph Hitler was closely associated with the occultic Thule Society, and filled many of his key positions with Thule Society members.<sup>10</sup> The belief of the Thule Society is to establish a super race of men and to eliminate inferior races.<sup>11</sup> The Thule Society was linked to the Brotherhood of the Golden Dawn in England, Madame Blavatsky and Aleister Crowley.<sup>12</sup> The symbol that best reflects Nazi beliefs is their swastika. The Nazi swastika, chosen by Adolph Hitler, is a left handed swastika, which usually represents darkness, black magic and destruction.<sup>13</sup>

One of the frequent allegations made by the children in the majority of cases concerns the use of human feces, urine and blood. The children allege that feces, urine and blood have been smeared on their bodies and that they have been forced to eat and drink all three body products.

The use of feces, urine and blood is well documented in occult books. All three body products are used in various recipes for any number of reasons. The purpose of using these body products is the occult belief that feces, urine and blood retain the power and energy of the person they came from, which is then transferred to the person who consumes the product.

Arthur Lyons, who has authored books on the occult and appeared on radio and television discussing the subject, writes that one way to celebrate a black mass is to use water, human urine or menstrual blood and the host or communion wafer offered during the black mass is to be made of human feces. During the service the host is either eaten or smeared on the face.<sup>14</sup> The children talk of experiencing both aspects of this ritual.

Children in many independent cases where ritual abuse is suspected have stated that they have witnessed the cooking of babies. If this allegation were true, what would be the purpose for cooking a baby?

Researching books on the occult, I discovered a recipe for Flying Ointment. This ointment likely produces the sensation of flight. Flying Ointment is made up of various substances,

some of which are hallucinogenic (deadly nightshade, henbane, aconite & belladonna) and these blended with an oil to be rubbed into the practitioner's skin. One oil that is suggested in the traditional recipe is baby fat.<sup>15</sup> To my knowledge the only certain way to obtain baby fat is to cook a baby.

Another element the children have talked about is cannibalism. A reference to cannibalism can be found in the writings of Arthur Lyons. Lyons described a lecture held at the home of Anton LaVey, founder of the Church of Satan. The subject of this lecture was cannibalism. Mr. Lyons states that a human leg was brought to the home of Anton LaVey and, after being basted in Triple Sec, was eaten by several people in the group attending the lecture. The person who provided this tasty morsel was, according to Lyons, a physician at East San Francisco Bay Hospital who was also a member of the Church of Satan.<sup>16</sup>

While Lyons offers no explanation for the practice of cannibalism in his writings, an explanation can be found in the writings of other authors on the occult.<sup>17</sup>

Many children allege they have witnessed the killing of other children or babies during what appears to be a ritual. There is ample documentation in many occult books about the need for doing this to acquire the things that a baby's body would supply to accomplish a particular goal. Flying Ointment is only one of many goals.

In 1667 the Marquise de Montespan became interested in Louis XIV of France. In an attempt to become his mistress, de Montespan was responsible for at least two murders. The victims of these murders were children. The children had their throats cut during separate occult rituals. Their blood was used in potions to insure that de Montespan would not be replaced in the King's affections.<sup>18</sup>

One of the more interesting stories I have read was written by Arthur Lyons. Lyons wrote that he attended a meeting conducted by a man who claimed he was a satanist. As Lyons describes what takes place at the meeting, he also gives a chilling description of this man's altar. The altar was actually a tank filled with formaldehyde where a dead baby was kept. Lyons describes a male child with horns attached to his body. Lyons further stated that the child was probably stillborn.<sup>19</sup>

Lyons may be an occultist, but I question his ability to make a determination concerning the cause of the child death. One can only hope Lyons' assumption of a stillborn birth is correct. The question that must be asked is, did Mr. Lyons notify law enforcement?

The foregoing information is not conclusive proof of infant murder by a satanist. However, it is my opinion that it certainly raises the point that it is possible in today's world that a person would murder a child for a religious belief or need,

and that this type of thinking was not necessarily left behind in the historical world of occult. The foregoing information does however, point out an undeniable fact: there are people today who will use the body of a dead baby for occultic purposes.

Children in numerous cases throughout the country have described what appear to be several different rituals that require the use of both human and/or animal bones.

On October 14, 1986, the Orange County Register, a large, well respected newspaper in Southern California, published an interview with Ruth Ann Anderson, an occult practitioner. In this interview, Ms. Anderson explains that the bones she uses for her rituals during the full moon are a female pelvic bone, bird skull and the vertebra of a small animal. Ms. Anderson states that these bones represent "a connection to the cycle of life and death".<sup>20</sup>

This interview lends possible explanation to what the children describe, but it also raises the question, "How did Ms. Anderson acquire a female pelvic bone?"

Ceremonial swords and knives, body painting, masks, human body parts, human and animal sacrifice are just a few of the topics that I discovered during the course of my research which are documentable and essential to various occultic rituals.

When confronted with statements made by those who choose not to believe that occult practices involving black magic, black witchcraft, satanism or voodoo presently exist and that the only validation that is available for these practices is historical documentation, I would ask the question, "At what point in time did these types of occultic practices stop?"

Some people stated that they believe the children were exposed to occult beliefs through Saturday morning cartoons or fairy tales such as Hansel and Gretel. To my knowledge, there are no fairy tales that teach the kinds of occultic beliefs of which these children have knowledge.

Some of the people who have the Saturday morning cartoon theory also put forth the theory that the children were brain washed by their therapists. My response is that is the children were disclosing to their parents prior to being taken to a therapist.

What I find unbelievable is that the people who disbelieve are sometimes our best witnesses. Arthur Lyons claims to be a staunch disbeliever and yet he is an eye witness to a man who used a dead baby for an occultic purpose, and gives an account of a lecture on cannibalism where a human leg was eaten.

If the children's statements could not be validated in any way, a reasonable person would have to disregard what they are saying. But to disregard their allegations without investigating is unreasonable.

It has never been my intent to prove or disprove the allegations made by these children. However, I completely disregard the children's statements or to label them as fantasy or lies is simplistic and does not give ample explanation as to how these children acquired the knowledge they possess in terms of occult beliefs.

*Judy Hanson is a researcher and investigator. She has done research into the occult since 1979 and has worked both civil and criminal law for 16 years. Her criminal law background includes serial killers, homicides and appellate work.*

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# THE SPOTLIGHT.

*"The mind once expanded to the dimensions of a  
larger idea never returns to its original size."—OLIVER WENDELL HOLMES*

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VOLUME XVIII    NUMBER 22

JUNE 1, 1992

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14-SPOTLIGHT June 1, 1992

## **Experts Charge Evidence Suppressed in Child Molestation Case**

***The following story was drawn from a radio interview with Ted Gunderson, a private investigator and former FBI agent looking into the bizarre McMartin Pre-School child molestation case, which led to the most expensive criminal trial in history and which resulted in no convictions. Gunderson was interviewed on Radio Free America, hosted by Tom Valentine, on April 15.***

**BY THE SPOTLIGHT STAFF**

The Los Angeles County district attorney suppressed scientific evidence which would have convicted Raymond Buckey, the last defendant in the widely publicized McMartin Pre-School child molestation case in Manhattan Beach, California—the longest and costliest criminal trial in American history.

Buckey went free after a second trial which resulted in a hung jury. It was during that second trial that evidence which proved the truth behind the victimized children's charges against Buckey was discovered.

Yet Los Angeles District Attorney Ira Reiner failed to introduce the new evidence even though it was freely available to his office. Reiner's motivations here are suspect, to say the least.

Former FBI agent Ted Gunderson (now a private investigator) and Dr. Gary Stickel (a professor of archeology at the University of California/ Los Angeles) have charged specifically that Reiner refused to introduce in evidence proof that secret tunnels existed underneath the McMartin school.

This evidence would have clinched the case against Buckey and proved the children's charges.

Gunderson and Stickel were guests on the April 15 broadcast of The SPOTLIGHT's nightly call-in talk forum, *Radio Free America*, with host Tom Valentine.

The two experts appeared in the company of Mrs. Jackie McGauley, a mother of a little girl who had been victimized at the McMartin school.

Many of the children—including Mrs. McGauley's daughter—claimed they had been in secret tunnels underneath the school.

**CULTLIKE RITUALS**

The children alleged satanic and/or cultlike rituals had been conducted in these tunnels along with child molestation, and that animal sacrifices, among other things, had taken place there.

Additionally the children said it was through the tunnels that they had been secretly taken from the school grounds and taken elsewhere to be subjected to molestation by others outside the school.

Yet the district attorney's office—despite its prosecution of the case—never investigated whether the tunnels existed. The newspapers in particular the pro-homosexual *Los Angeles Times*, evinced no interest in the blockbuster story.

Some parents of the children, including Mrs. McGauley (whose own experiences are detailed in the accompanying story), made efforts to prove their children were not imagining the existence of the tunnels.

Mrs. McGauley and others hired former FBI man Gunderson to coordinate their own investigation. Gunderson brought in Stickel as an expert adviser in seeking to find the tunnels the children claimed existed.

**SECOND TRIAL**

The McMartin child molestation trial was a long-term affair that actually resulted in a second trial of one of the defendants, Raymond Buckey. (An overview of the complicated series of events appears in an accompanying story.)

Mrs. McGauley and other McMartin parents had asked Reiner's office to begin excavations under the school in order to determine whether or not the tunnels existed, but, as she notes, "They said 'no,' and that, frankly, they didn't believe our children."

According to Mrs. McGauley, "Two of the parents independently told the district attorney they had observed

Raymond Buckey's father and others working outside the school, mixing and pouring cement."

During the first trial, Buckey's father testified that he had supervised the construction of the school and that no tunnels existed there.

What prompted the parents to push for further investigation was the fact that they had discovered new cement in a side lot alongside the school building, although the school had been closed for some six years since the scandal first broke.

The parents obtained permission from the new owners of the property to begin excavating the area under the cement.

Mrs. McGauley and the other parents, working with Gunderson, then retained the services of the archeologist, Stickel, who came on the scene to examine the evidence.

The initial digging began in April of 1990 and ended on Memorial Day weekend—a 34-day period. Guards were posted outside the property at night to ensure the integrity of the excavation. This was, in fact, just prior to and during the first weeks of the second trial of Raymond Buckey.

According to Gunderson, "We found a 35-foot tunnel. We found a seven-foot tunnel. We found the bones of over 200 animals in these tunnels."

Stickel, the archeologist, points out: "The children had maintained in testimony that they had been taken down into the tunnels and into a 'secret room.' [where animal sacrifices had been conducted].

"This had been discounted [by the district attorney's office]. The district attorney's office had made the abortive attempt to search for tunnels back [in the earliest stages of the case] in 1985.

"The parents had tried to find the tunnels, but, of course, they were searching in the wrong place—in an adjacent lot and not underneath the school, which is where the children had said the tunnels were."

"The tunnels were exactly where the children said they were. In fact, the day before we found the main tunnel, one of the children took one

of my assistant... where she had entered the tunnel and where it ran beneath two rooms, classrooms three and four in the school above, and that's exactly where the tunnel turned out to lie.

"Of course, these tunnels (by this time) had been filled in.

#### BURIED CLUES

"Archeologists, by their training, are accustomed to looking for buried features (such as tunnels) that have been filled in by man on purpose or otherwise buried by nature.

"We look for very subtle evidence but in the McMartin case, the evidence wasn't subtle. It was very apparent because a lot of the tunnels were chock full of artifacts that had been used as filler.

"Additionally, the tunnels could be distinguished by different colors of soil—generally it was darker within the tunnel (and therefore from a different location)—and the soil around the tunnels was lighter in color, and harder in texture.

"The tunnel actually had a roof, and you could walk into it at certain points. It ran between classroom four (which was Ray Buckey's classroom) and classroom three.

"There was even an arched area in the roof of the tunnel where the tunnel went underneath a dividing wall in the foundation between the two rooms above.

"There were four large containers of broken bottles and tin cans that had obviously been hand-placed into this area."

According to Stickel, the tunnels were filled back in "intentionally." He says there is no doubt about that.

#### WHEELBARROWS

Gunderson says it was, in fact, during the trial that parents had noticed there was activity around the school: people with wheelbarrows at work etc.

Yet the police had never sealed the area off, even though there had been allegations of the existence of the secret tunnels by the children.

Stickel noted, speaking as a layman and not as an archeologist, "If you wanted to find primary evidence fast and resolve the question about the existence of the tunnels—either for the defendants or for the prosecution—the search for the tunnels should have been done in the beginning.

It was only the police after the fact that the DA's office actually did seek evidence of the tunnels; and that was after Jackie McGauley and other McMartin parents pressed the matter."

The Los Angeles County district attorney's office was not very adept in its inquiry as far as digging for the tunnels, according to Stickel.

"They [the DA's office] only dug about one foot deep. What we found was much deeper than that.

"I don't think you have to be a rocket scientist to figure out that if you are going to find a tunnel (of these apparent dimensions as described by the children) you're going to have to dig a lot deeper than that.

"There's no doubt what we found was a tunnel. Then when an assistant district attorney from DA Reiner's office came to the site, we practically had to beg him to get down into the tunnel so we could take him on a walking tour, so to speak.

"The tunnel had a plywood roof with tar-paper above it. That was very clear and still in place when the assistant district attorney was there. However, he was very negative. He just didn't want to see what was in front of him.

"Now, of course, the children said there were animal sacrifices down there and possible cult activity. It seems only logical that you go in there and do a thorough investigative job.

"Even after we showed the district attorney's office this, they were not impressed."

According to former FBI man Gunderson, there was evidence of satanic rituals and animal sacrifices being conducted in the tunnels, just as the children had maintained.

"We found a small white plastic plate with three hand-drawn pentagrams (ritualistic symbols) buried about six to eight inches under the surface. We also found many animal bones," noted Gunderson.

Why would the district attorney's office be interested in suppressing evidence of child molestation by the McMartin Pre-School operators?

This is a question that plagues many who are confronted with the evidence provided by Gunderson and Stickel. There is a disturbing answer to this, however.

Gunderson notes many of the chil-

statements charged they had been taken out of the school and prostituted.

According to Gunderson, "Among those people who were identified by the children as having been among those to whom they were prostituted and who victimized them were household names: actors, sports figures, politicians.

"This may have been one of the reasons the district attorney's office did not want to dig too deeply into the case.

"Frankly," said the former FBI man, "I don't think the district attorney's office was interested in prosecuting anybody."

Gunderson cites an example of his basis for making that allegation.

"In the second trial of Raymond Buckey, one of the district attorney's prosecutors, Pam Ferrero, was a former McMartin student. We learned this in the middle of the second trial.

#### INSURANCE POLICY

"What does that mean?" asked Gunderson. "It means this: If Buckey had been convicted—with Ferrero

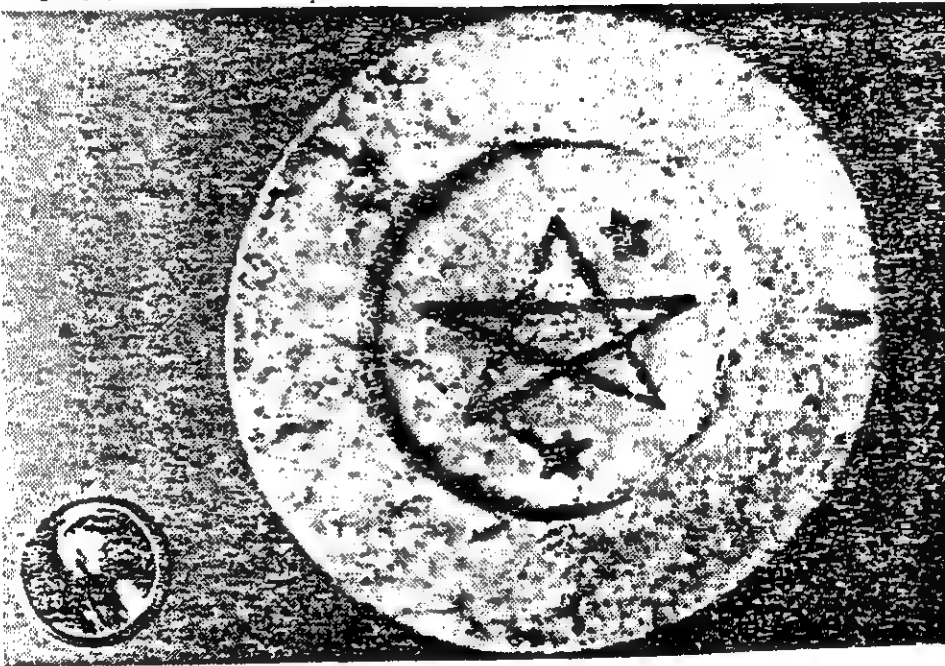
not only being a former McMartin student, but also one of his prosecutors—Buckey could have demanded a mistrial. That was his insurance policy, in my opinion.

"At any rate," noted Gunderson, "the district attorney could have used our evidence of the tunnels in the second trial, but they chose not to and they ended up with a hung jury, and Buckey went free."

On the basis of his experience in California and elsewhere, Gunderson believes the McMartin case is not isolated. ■



Above, Peggy McMartin and her son Raymond Buckey leave court in Los Angeles after Buckey was found innocent. Below, artifact found in play yard of McMartin school bears satanic emblem.



Tunnel entrances exposed by private investigation team. In the photo above, Ted Gunderson and a radio reporter walk past ■■■ of the entrances.

## Area

# Charles Buckey: No secret rooms on campus

By Norma Meyer  
Times News Service

Charles Buckey, husband and father of the two defendants in the McMartin preschool trial, testified Monday that there were no secret rooms on campus where prosecutors contend children were molested.

Buckey, who designed and supervised construction of the nursery school in 1966, said neither subterranean tunnels existed at the

### McMARTIN TRIAL

testified they crawled through passageways to leave the school.

Buckey, 65, worked as an electronics engineer during the day. But he spent weekends as the handyman and groundskeeper for the family-run school, mopping floors, trimming trees, building wooden climbing toys, and even typing up parent

during school hours, working in the same job he has held for 39 years.

His wife, Peggy, 62, and son, Raymond, 30, remain charged with molestation counts involving 11 tots who attended the school from 1978 through 1983. Buckey's daughter, Peggy Ann, and mother-in-law, preschool founder Virginia McMartin, were dropped from the case.

Taking the stand for the defense, Buckey disputed claims of youngsters who said they saw out

two dead turtles on campus during a 10-year span and neither had wounds. A dead rabbit had ears intact and died of natural causes, he said.

He also rebuked testimony of another alleged victim, said Raymond Buckey buried him up to his neck in the school's sand lot as part of a game of terror. The elder Buckey said that was impossible because he poured the sand himself when the lot was built and it was only 3 inches deep.

"Just as the [Buckey] implies — guard stood there and kept out of people," Buckey answered.

Gunson asked who the guard was. "It was one of those knights in shining armor that I had," Buckey said. "Are you being facetious?" Gunson demanded angrily.

"I'm being facetious, no," Buckey replied. "In the children's mind and the teachers' minds there was guard there."

Charles Buckey, husband and father of two of the defendants in the McMartin child molestation case, testified that there were no "secret tunnels" underneath the pre-school where the victimized children alleged. New evidence contradicts Buckey's sworn testimony. The article reproduced above, appeared in the April 25, 1989 edition of the Torrance California *Daily Breeze*, detailed Buckey's testimony. The media has ignored the new evidence.

## Parent of Pre-Schooler Tells Horror Story

All too typical of the horror stories arising from the McMartin Pre-School child molestation case is that of Mrs. Jackie McGauley and her daughter Julie, a student at the school.

Mrs. McGauley was instrumental in finding the secret tunnels underneath the McMartin Pre-School that many of the children claimed existed, evidence of which was ignored by the Los Angeles district attorney, Ira Reiner, during the second McMartin trial.

One of the guests on the April 15 broadcast of The SPOTLIGHT's

nightly call-in talk forum *Radio Free America*, Mrs. McGauley described her family's nightmare and her search for the truth.

Mrs. McGauley enrolled her two-year-old daughter Julie in the McMartin Pre-School in September of 1983.

### MEDIA OVERLOAD

According to Mrs. McGauley, "There was all this stuff in the media, on Phil Donahue and everything, talking about giving children a head start academically and socially. I was shy, and Julie was shy, and I thought it would help that."

It was four months afterward that the school was closed after teachers were accused of molesting the students.

Initially Mrs. McGauley found the charges impossible to believe. "How could they arrest all these sweet old ladies?" she asked herself.

"In the beginning," she said, "I didn't even know there were people who wanted to have sex with kids. That was beyond my scope of imagination."

However, after Mrs. McGauley took her daughter for a medical exam, physicians determined there

was evidence the child had been sexually molested.

When Mrs. McGauley asked her daughter about the events, the girl disclosed details which, according to Mrs. McGauley, were "pretty startling and unbelievable."

#### TALK OF "DEVILS"

The little girl talked about "devils" and described satanic ritual scenes involving the staff at the McMartin Pre-School.

Julie McGauley also told her mother she had been taken to a local crematorium where she saw human bodies being cremated.

The young mother found her daughter's stories incredible, but as Mrs. McGauley now says, "I learned the very important lesson of keeping an open mind," after her little girl took her to the very crematorium where she said she had been taken and molested (among other places, apparently).

The child also described tunnels underneath the school where some of the molestations had taken place. Yet the Los Angeles district attorney's office showed no interest in seeking to find out if these tunnels existed.

During the first of two trials, Charles Buckey, husband and father of two of the McMartin defendants,

(See PARENT, Page 17)

testified under oath that he had designed and supervised construction of the nursery school and that no tunnels existed on the property.

#### INQUIRY BEGUN

In an effort to determine the truth, Mrs. McGauley and other McMartin Pre-School student parents banded together.

Recruiting former FBI agent Ted Gunderson (now a private investigator), Mrs. McGauley and the other parents began an inquiry. Gunderson hired on Dr. Gary Stickel, a professional archeologist and professor at the University of California.

Yet, when the district attorney's office was shown Stickel's findings (as noted in the accompanying story), the DA chose not to introduce this critical evidence in the second trial of Raymond Buckey.

Stickel's excavations proved the existence of the tunnels and suggested, at the very least, that Charles Buckey's testimony was perjurious.

Evidence indicates it was none other than Charles Buckey who was involved in filling in the tunnels during the second trial.

Today Mrs. McGauley, along with Gunderson, is trying to alert the public to the truth behind the children's allegations and to publicize the problem of child molestation. ●

## A Summary of the McMartin Pre-School Scandal

The McMartin Pre-School was established in Manhattan Beach, California in 1966 by Virginia McMartin.

Among the employees were her daughter Peggy McMartin Buckey and her grandchildren (Mrs. Buckey's children) Raymond Buckey and Peggy Ann Buckey.

The first inkling something was wrong at the school came in August of 1983 when Mrs. Judy Johnson reported to the Manhattan Beach Police Department that she believed her son had been molested by Raymond Buckey.

Although Buckey was initially arrested, he was later released. However, the police continued the investigation and alerted the families of McMartin school students that an investigation was under way.

Over several months in the winter of 1983 and 1984, some 400 children were interviewed extensively. Evidence indicated many of the children's stories about molestation they had experienced coincided.

### **SATANIC RITUALS**

Many of the children described what appeared to have been satanic rituals, including the sacrifice of animals, which accompanied the sexual molestation.

The children also described having been secretly taken away from the preschool building to the outside through "tunnels." According to the children, acts of molestation also took place in these tunnels.

(The efforts of Jackie McGauley, ■ McMartin parent who has been in the forefront of the effort to prove the truth of her own child's story—and that of others—appear in the accompanying story.)

Investigators determined that, in their judgment, at least 41 of the children interviewed had been victimized. This led to the formal convening of a grand jury by then-Los Angeles District Attorney Robert Philobosian.

It was in March of 1984 that the McMartin family members were indicted, along with three other preschool employees, Mary Ann Jackson, Babette Spitler and Betty Raidor, on charges of child molestation.

### **DEATH THREATS CHARGED**

They were charged with having sexually abused at least 18 children over a 10-year period, and it was charged they had used death threats to keep the children from talking about their experiences.

The preliminary hearings in the case took an entire 18-month period—the longest preliminary hearing in California history.

By January of 1986, newly elected Los Angeles District Attorney Ira Reiner announced the evidence was insufficient to warrant a trial for five of the seven defendants, and charges were dropped.

As ■ consequence, only Peggy McMartin Buckey and her son Raymond Buckey were turned over for trial.

The trial did not formally begin until mid-1987 and then, finally, came to a close on November 2, 1989—the longest criminal hearing in U.S. history.

After 2 1/2 months of jury deliberations, the jury reached a verdict on January 13, 1990 and acquitted Mrs. Buckey on all counts. However, the jury deadlocked on 13 counts involving Raymond Buckey, and the judge declared a mistrial on the Raymond Buckey case.

At this point, Reiner announced Buckey would be retried on eight counts.

#### POLITICAL CONTROVERSY

On May 7, Buckey's second trial began. Within a week, a political controversy arose when it was revealed Reiner had offered a tentative plea bargain for Buckey, although Reiner initially denied a deal had been offered.

Reiner, a candidate for California state attorney general, was defeated in the June 5 primary, in part because of the controversy over the Buckey case.

It was during this period that private investigator Ted Gunderson and archeologist Dr. Gary Stickel, uncovered proof the secret tunnels, described by the victimized children, did indeed exist.

However, as noted in the accompanying story, the district attorney's office refused to use the evidence during the Buckey trial—much to the disgust and dismay of the parents of the children.

By July 9, 1990 the case was ready for presentation to the jury, and after 15 stormy days of deliberations, including a revote on two of the counts, the jurors reached ■ deadlock.

On July 27 the jurors announced they were deadlocked on all eight counts. At this point the judge declared ■ mistrial, and Buckey was free.

According to Gunderson, if the evidence relating to the secret tunnels underneath the school had been introduced at the Buckey trial, the verdict might have been different.



From left, archeologist Dr. Gary Stickel, Don Flaherty and private investigator Ted Gunderson discuss excavation work at the McMartin Pre-School in Manhattan Beach, California.

VIII.

MISSING CHILDREN

July 1982

# MISSING: 100,000 Children a Year

The figures are estimates. But the few known facts are appalling: thousands are murdered annually, the number of missing children is rising and *no one* is keeping an accurate count.

*Condensed from KIWANIS MAGAZINE*  
GARY TUNBAE

**A**BOUT 8:30 A.M. on January 7, 1980, Katherine Mancil drove her daughter Marian Batson to school in Inverness, Fla. "See you tonight," Katherine called as the petite, blue-eyed 16-year-old stepped from the car.

But she did **not** see Marian that night. Or the **next**. Or the **next**.

No one remembers seeing Marian after she left her mother's car. The day after her disappearance, her purse was found in a trash can about 25 miles from the school. She had joined the swelling ranks of children simply labeled **missing**.

Sheila and Katherine Lyon, ages 13 and 11, journeyed to a suburban shopping center **on** March 25, 1975, and were never seen again. In early October 1980, two-year-old Brandy Barlow vanished from her front yard. The list goes on.

Probably the most publicized missing-child case of late has been that of six-year-old Ean Patz. On

May 25, 1979, Ean walked alone for the first time **in** his Manhattan school-bus stop and has not been seen since. Methodical searches with bloodhounds, helicopters, psychics, and phalanxes of police have failed to **turn** up any clues.

These **are** **not** isolated **cases**. Everyone close to the missing-child problem agrees that it is **a** large one—and growing. Statistics, however, **are** tough **to** come by. Boundaries between runaways, parental kidnap victims and children stolen by strangers tend **to** blur.

The best estimates are that about **a** million American youngsters leave home each year, with 90 percent returning in **a** few weeks. Approximately 100,000 children are thus unaccounted for. Add another

25,000 to 100,000 stolen by divorced **or** separated parents, and the total becomes significant. "Kids who just disappear present **a** big problem that people had better start opening their eyes to," says Det. Sgt. Dick Ruffino of the Bergen County, New Jersey, Sheriff's Office.

Yet no single U.S. agency concerns itself exclusively with missing children **on** **a** national scale. Automobiles, handguns and silverware can be registered, traced and recovered more easily than children. "Our priorities **are** mixed up," says Ken Wooden, director of the National Coalition for Children's Justice. "If someone steals a car, he can be traced and caught because **we** have a computer system for tracing stolen **cars**. But children apparently aren't that important to us."

Each missing-child case has its **own** poignant drama and irony. **In** July 1976, 12-year-old Dee Scofield disappeared while running an errand at a Florida shopping center. Two days later, a classmate reportedly **saw** Dee looking out a van window, desperately forming the word "help" over and over with her lips. Dee Scofield has never been found.

On October 18, 1981, Jimmy Rogers, 14, left his Hanson, Mass., home for a friend's house. He may have hitched a ride. He has not been seen or heard from since.

"Child snatching, kidnapping and the ugly things that happen **to** these kids are so horrendous that people refuse to deal with them," explains Stan Patz, father of missing Ean. "Trying to handle cases like ours **at** **a** local level is a tremen-

dous impediment. We need a centralized, national clearinghouse with information about which children are missing and how they can be identified."

But most cases fall **on** local police, against whom some parents of missing children raise a litany of complaints. Because so many children do run away from home, police label most missing kids runaways. And unless the child is very young or evidence of foul play exists, police

commonly will not act on a missing-child report for 24 hours. The reason: sheer work volume. A surfeit of violent crimes—most with injured victims and plenty of evidence—takes priority over the "maybe" crime of a missing youngster.

The heart-rending tragedy, of course, occurs when the child **is** not a runaway and could possibly have been helped if immediate action had been taken.

On the morning after Christmas, 1974, 13-year-old Janna Hanson went to a friend's house. A short time later, Doreen Hanson drove by to pick up her daughter; Janna wasn't there. Doreen immediately went to the police, but they wouldn't search for 24 hours.

When police did finally begin **an** investigation, it **was** too late. Janna's body was found after several months, and evidence indicated she had been murdered on December 26.

Parents also complain bitterly about the FBI's refusal **to** help find missing children. The FBI becomes involved in a missing-child case

only when there's proof of a kidnapping—such as a ransom note— evidence that the child was taken across state lines.

"The first-time disappearance of a minor should be prima facie evidence that a kidnapping has taken place," says John Clinkscales, whose son Kyle disappeared six years ago. "The FBI could then become immediately involved, and there might be a chance of finding some of these children. We need help."

And answers. Parents always ask the inevitable: *Why? Why would someone steal a child? Why my child?* There are many answers, yet no answers.

A million couples a year divorce in the United States, and many of these result in child snatchings. For love, hate, spite or revenge, one parent steals a child from the other.

In December 1974, Gloria Yerkovich said good-bye to her four-year-old Joanna as the girl left to spend the weekend with her father. She didn't want to go, but a court order had said she must.

Joanna never returned. The separation that was to last a weekend has stretched 7½ years.

Despicable as parental kidnapping is, these children may be more fortunate than others. At least there's a chance they will go to school, grow up and lead a more or less normal life.

When a stranger steals a child, anything can happen. Parents of missing children hope that their child will end up in a loving, caring family, perhaps through black-market adoption. The cruel truth is that a missing child stands a fair chance of being murdered. Each year an estimated 2500 children in the United States disappear and later are found murdered.

While the abduction and murder of a child is a senseless, psychotic act, many children are used for much more calculated reasons. Says Ken Wooden, "Kids are constantly being sought for the lucrative child-prostitution business. Most police departments and public officials

aren't doing anything about it."

If fear about what may be happening to a missing child is the parents' primary emotion, frustration is the second. Of-

ten, little more is done once local police exhaust all leads. Teleprinted missing-child reports from one city do not carry a high priority in another. Verbal descriptions alone are often useless.

Out of desperation, parents turn to posting fliers and driving by parks and other areas frequented by children. "It's a totally helpless feeling," says Stan Patz. "There's just nothing more we can do."

In the past few years, however, various groups have been formed—usually by parents or relatives of missing children—to advise and comfort distraught parents. One such organization is Child Find, Inc., 277, New Paltz, N.Y. 12561. It maintains a toll-free number (800-431-5005) to be used by children searching for their parents or parents trying to identify missing children.

Such efforts are not likely to solve the problem overnight. At present, hope is a parent's most sustaining weapon.

For some families, that hope does not cease after a child's body is found. Says Doreen Hanson: "After our daughter's remains were discovered, we still kept searching, at least in our minds. For weeks after, I would see a girl on the street who resembled my daughter and I would hope in my heart that it was Janna."

"No one on the outside can understand the trauma taking place in a family that has a child missing. The frustration, not knowing, the agony are beyond explanation."

Another organization is SEARCH, which publishes *The National Runaway/Missing Persons Report*, a magazine containing photos, descriptions and personal data that can help identify the missing. The report is distributed about every three months to 22,000 agencies and individuals in law enforcement, security, medicine and social service. SEARCH's address is 560 Sylvan Ave., Englewood Cliffs, N. J. 07632. (All correspondence should include a stamped, self-addressed envelope.) Phone: (201) 567-4040.

# Stolen Children

Thousands of youngsters are abducted by strangers—and only a few are ever found.

**H** ■ anyone seen Kevin Collins? Kevin is 10 years old and 4 feet 6 inches tall, with brown hair, green eyes and a cheerful disposition. When he vanished without a trace after basketball practice at St. Agnes School in San Francisco on Feb. 10, the assumption was that he had been abducted, and the city responded with all the shocked, if usually short-lived, attentiveness such outrages provoke. While San Francisco police conducted a massive, round-the-clock search for the missing boy, volunteers distributed more than 100,000 fliers carrying his picture, the school offered \$2,000 for information leading to his return. Mayor Dianne Feinstein posted an additional reward of \$5,000.

Kevin's parents, meanwhile, made the only thing they could, a public appeal to the abductor that seemed the most wrenching for the self-control it had to have required. "We are not interested in seeking justice or punishment," said David and Ann Collins on local TV. "We are only interested in his safe return. We love our son and we need him." A month has passed without a hint of the boy's whereabouts.

**Predatory Cruelty:** Of the approximately 1.8 million children who are reported missing each year, 90 to 95 percent are likely to be runaways or youngsters abducted by a parent involved in a custody fight. By widely varying estimates, anywhere from 6,000 to 50,000 missing children are, like Kevin Collins, presumed to be victims of "stranger abduction," a crime of predatory cruelty usually committed by pedophiles, pornographers, black-market-baby peddlers or childless psychotics bidding desperately for parenthood. Only a few cases are solved. Even fewer stranger-abducted children are recovered alive.

Though they constitute the smallest portion of the missing-children phenomenon, they are weighted at 10 times their number for the emotional havoc they leave in their wake. Noreen Gosch, of West Des Moines, Iowa, whose 12-year-old son, John David, vanished from his paper route on the morning of Sept. 5, 1982, recalls the sheer "physical pain" of the vigil. "Our hearts hurt, our stomachs hurt. We thought of him being tortured or murdered," she says. Eighteen months later Noreen still holds whispered conversations with her son's picture to steel herself for public talks about him: "Johnny, I know the percentages," she murmurs. "... But I also know you might be alive



Ann and David Collins: "We are not interested in punishment, only in his safe return"



Jeff Lawrence—Herald

Gosch's parents in his bedroom: 'Johnny, I know the percentages, but he might be alive'

—and I'm doing something about this."

Until recent years it was one of the secondary shocks for parents of stolen children that they were alone in their crisis—and often nightmarishly thwarted by foot-dragging police departments, jurisdictional tangles and an FBI unable to enter a case unless there was clear evidence of an abduction. But things began to change about five years ago, when the disappearance of six-year-old Etan Patz from Manhattan's Soho neighborhood brought the media into play. Since then, interest in the subject has snowballed.

**Fingerprints:** To counteract what they regard as law-enforcement dawdling, self-help organizations—some of them founded by parents of victims—have sprung up to provide information and educational programs and lobby for stiffer laws against abductors; some communities have begun to fingerprint children and teach them how to protect themselves against potential abductors (page 80). On the national level, the case of Adam Walsh added to the growing public awareness. Adam, six, disappeared from a Sears store in Hollywood, Fla., on July 27, 1981; two weeks later his severed head was found in a canal 100 miles away. Last October, after NBC aired "Adam," a two-hour dramatization of the tragic case, the network showed pictures and names on 55 missing children. As a result, 14 of the children have since been found. (The program will be rebroadcast next month, with 41 new cases appended.)

It was the anguished testimony of Adam's father, John Walsh, before the Senate subcommittee that helped lead to the Missing Children's Act of 1982, which allows local police and parents appealing to the FBI to log local cases into the bureau's National Crime Information Center (NCIC) computer. (Public pressure has

also forced the FBI to change its policies—they enter cases after 24 hours on the assumption that the child has been transported across state lines.) Last month a Senate subcommittee began hearing testimony on a bill to strengthen the FBI by providing funds for a national resource center on missing children, buttressed by a toll-free hot line. "Millions of children remain at risk, vulnerable to exploitation, abuse and murder," said Sen. Arlen Specter, the bill's cosponsor, as the hearings opened. "It is imperative that the federal government assume a more active role."

But in spite of increased legislative activity, the law-enforcement effort remains erratic and confused. Because the overwhelm-

**"Our hearts hurt, our stomachs hurt," says Noreen Gosch. "We thought of [Johnny] being tortured or murdered."**

ing number of the missing turn out to be runaways, police often avoid taking vigorous action until 24 to 48 hours have elapsed—long enough for an abductor to have escaped to another jurisdiction, where the search is apt to be low priority. Richard Ruffino, supervisor of the missing-persons bureau of the Bergen County (N.J.) Sheriff's Department (and himself a kidnapping victim when he was nine), says that overburdened police departments "will play the percentages if they have to. Up to age nine, I can't conceive of any agency that wouldn't go all out, immediately, for a missing child. But when it gets into the age of the so-called runaway zone, perhaps more of an individual determination comes into play."

**False Leads:** On the whole, police dread kidnappings of children are distressingly easy to commit and notoriously difficult to solve: a stranger or a vaguely familiar neighborhood figure talks a child into accompanying him on some ruse, without attracting the suspicions of passers-by. The trail, if there is one, soon goes cold and the police investigation sinks under a crushing number of false leads. Says Jay Howell, a consultant to the Justice Department on missing- and exploited-children's cases: "The abduction of a child is often a friendly encounter leaving no evidence behind to suggest the nature of the disappear-



Joe Trepp—Gemma-Linden

The Morts, where their son disappeared: 'The nightmare begins with chilling suddenness'

# The Simple Rules of Safety

Dr. Spock's bible on child-rearing doesn't mention it, and parents usually avoid it entirely. ■■■ venture beyond the old axiom: "Don't talk ■■■ strangers." In fact, child psychologists agree that next to ■■■ the ■■■■ difficult subject for parents to discuss with children is kidnapping. But the need for ■■■ more sophisticated approach ■■■ the possibility of child abduction ■■■■ clear.

Experts believe that the best way to talk to youngsters about the problem without instilling undue fear is to give them "simple, direct messages" delivered straightforwardly and geared ■■■ individual ■■■ levels. "This should be like telling your child to ■■■■ all his vegetables," ■■■■ Dr. C. Tomlinson Keasey, ■■■ professor of developmental psychology ■■■ the Univer-

sity of California, Riverside. To demonstrate what ■■■ be done in a potentially dangerous situation, parents ■■■ engage children in role playing or make a game of exercises in precaution. But adults should avoid giving children postabduction details. "It's the fire-drill syndrome," says Nancy McBride, an instructor ■■■ the Adam Walsh Child Resource Center in Plantation, Fla. "You teach kids what to do but not what would happen to them if they are caught in a fire."

**Rights:** Most important, children need ■■■ know that they have rights where adults are concerned, that the stranger who ■■■■ over them doesn't necessarily have the authority ■■■ tell them what to do. Ken Lanning of the FBI's Behavioral Science Unit calls ■■■ "assertiveness training for kids—teaching children that they have the right ■■■■ 'no'."

Many tips provided by missing-children organizations and law-enforcement agencies ■■■■ obvious. But authorities ■■■■ that parents ■■■ will often convey incomplete information. It is ■■■■, for example, for children to know their home-phone number but not their area code; they may have their street address down cold, but if asked where that is, they might just as easily say Minneapolis, Massachusetts or Milwaukee. To help increase a child's ■■■■ of potential danger, parents should consider these general rules:

- Make sure your child knows his full name, address (including state) and telephone number (including area code) and how ■■■■ the operator or make a long-distance call.
- Teach your child that a

*Police in a Massachusetts class: Knowing whom ■■■ call*

stranger is someone that he or you don't know or don't know very well. "Bad" strangers are people who want kids to go somewhere with them or want to give them ■■■ present, like candy or a puppy, or want to take their picture. Tell your child that if he meets any bad strangers he should tell you about them. Many experts offer even stronger advice: they say children should avoid strangers entirely.

- Tell your child that it is unusual for adults ■■■ ask children for help or for directions and that it ■■■ best ■■■ ignore them. If a stranger calls your child to ■■■ car, he shouldn't ■■■■ near it. If he is followed by an automobile or ■■■ foot, he should run home, to the ■■■■ public place ■■■ yell, "Help!" Children should ■■■■ run and hide in a deserted place.

- Keep a copy of your child's fingerprints and be ■■■■ locate dental records. Take photographs every year (four times annually for children under two).

- Don't buy items with your child's name on them, such as T shirts or lunch boxes. Children will respond more readily to a stranger if they are ■■■■ by name.

- Instruct your child ■■■■ in ■■■■ the door when home alone ■■■ tell anyone over the phone that he is home alone.

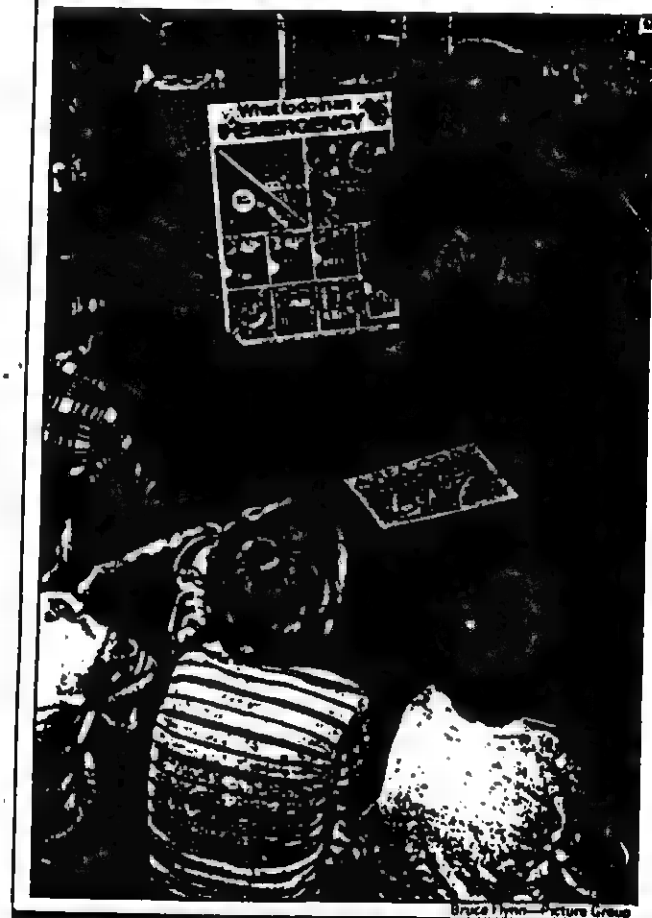
- Outline what your child should do if he becomes separated from you. If separated while shopping, the child should not look for you but ■■■ immediately ■■■ the nearest checkout counter and ■■■■ a clerk for assistance. Tell him never to go to the parking lot.

- Never leave a child unattended in ■■■ car. Advise him to walk and play with other children if you are not around.

- Be ■■■■ your child's school ■■■ day-care center will not release him ■■■ anyone but you or ■■■■ designated by you. Set a code word with your child to be used as a signal if you send an unfamiliar adult ■■■ pick him up.

- Tell your child that ■■■■ has the right to touch him ■■■ make him feel uncomfortable or ask him to keep a ■■■■ from you.

Often, spurred on by tragic incidents in their ■■■■ areas, parents are organizing outside the home as well. After ■■■ three-month-old infant girl was abducted from a day-care center in Grand Prairie, Texas, last September, the city council passed



ance. ■■■ is unique in law enforcement."

The nightmare can begin with chilling suddenness: Adam Walsh vanished during the eight minutes in which his mother says she left him alone in the toy department of a Sears store while she shopped for a lamp nearby. A security guard remembered throwing a rowdy group of older boys out of the store and admitted six-year-old Adam might have been among them. Beyond that, there ■■■■ nothing but vague recollections of witnesses, including a 10-year-old who un-

derwent hypnosis, of seeing Adam with ■■■ mustached man with ■■■ blue ■■■■. Two weeks later fishermen found Adam's head in a canal near Vero Beach.

Two-and-a-half-year-old Russell Mort disappeared on May 5, 1982, ■■■■ time between 12:20 p.m., when his mother ■■■■ him ■■■ play outside their trailer in ■■■ Wheatfield, N.Y., mobile-homes court, and 12:25 p.m., when she poked her head out the door ■■■ check on him. By 5 p.m. around 500 people, plus the police, the volunteer fire

department and a bloodhound were searching for him. The bloodhound traced his scent to a road leading ■■■ of the trailer park, and police have since followed leads in 21 states ■■■■ Canada. But Russell is still missing, and Ruth Mort says she tries, ■■■ this stage, to keep her weeping down to "three times a week."

Kevin Collins finished basketball practice ■■■ San Francisco's St. Agnes School ■■■ 6 p.m. on Feb. 10. Then he and some schoolmates headed toward ■■■ truck driven by Paul



Alan Winter—Picture Group

### Fingerprinting in Iowa: Record keeping

stringent day-care-center regulations that are the model for **Ill.** legislation, **Ill.** pending. In Salt Lake City, where Arthur Gary Bishop is on trial, charged with the murder of five boys, ages 4 **to** 13, elementary schools have launched a program called "You're in Charge" **to** teach children about street safety and the ploys of would-be abductors.

Law-enforcement officials are **con-**vinced these measures can make a difference. "We need **to** make children comfortable about reporting situations when someone has approached them or touched them inappropriately," says Jay Howell, a former Senate investigator now serving **as** a consultant **to** the Justice Department on missing and exploited children. "If we can get that single message across **in** America, we will see a mushrooming in the investigation of these cases." If legislation **now** before Congress is passed, a national hot line will be established **to** assist in missing-children cases. Until then, parents interested in finding **out** about local programs should call Child Find Inc.'s toll-free number (800-431-5005) **to** contact their local school or police.

NIKKI FINKE GREENBERG with HOLLY MORRIS in Atlanta **on** bureau reports

Fontana, the sixth-grade basketball coach, for **a** lift home. But Kevin never got to the truck, parked only **a** block away, and neither Fontana nor the other children have any idea what happened **to** him. One witness claimed to have seen him 15 minutes later **at** **a** bus stop, **a** block to the south. Two other witnesses say they saw him 15 minutes after that, on **a** corner two blocks north standing near **a** man and **a** large black dog.

Since then, searchers have questioned around 2,000 people who live along the bus

## SPECIAL REPORT

route Kevin sometimes took home. There have been scores of tips—some from psychics who are often called in on missing-person **cases**. One took them to **a** abandoned brewery, where they searched all 35 vats. There **were** three sightings in the Sacramento area: **a** woman **saw** **a** child resembling Kevin seated in a frozen-yogurt shop between **two** men; another saw him with two men in **a** old Chevrolet sedan loaded with camping gear. Police actually tracked the car down—none **the** swiftly. Kevin's parents complained—but the child was **not** Kevin. Meanwhile, David and Ann Collins sit at home, with their eight other children, waiting for news.

The wait **can** be excruciating. Almost five years and thousands of dashed hopes after their son Etan Patz disappeared on **his** way **to** his Manhattan school one spring morning, Stan and Julie Patz are in therapy, trying **to** regain **a** perspective on their lives. The **ubiquitous** posters of Etan have disappeared, public interest has long since subsided, and although the police still check out **leads** (more than 1,000 in the past year alone, including one that took them as far as Israel), there has never been **a** real clue to his fate. "Don't think we're bricks," says Stan. "We're getting counseling and I think **a** kind of therapy **is** needed in **a** situation such as ours. What makes it more difficult than **a** mugging or a homicide **is** there is no resolution. We have **no** evidence he **is** **dead** and **no** evidence he is alive. The **first** week we couldn't eat, **we** didn't think we could **sur-**vive **a** month without him. That in May **it** will be five years **of** **nothing** that when **it** started would have been inconceivable."

**Blue Sedan:** **It** is always inconceivable, the more so because it can begin, as Stan Patz says of Etan's disappearance, "with a very ordinary occurrence. He **is** late—very late coming home from school." John David **Travis** still hasn't **come** home from the paper **route** he **used** **to** **run** in West Des Moines, Iowa, on Sunday morning, Sept. 5, 1982, although his miniature dachshund, Gretchen, did—"the only living thing," his mother believes, "that saw what happened **to** Johnny." There **are** no other direct witnesses to the event, but as private detectives pieced it together, the boy may have been seized by one of two women who approached him, one in a blue sedan and one **in** foot. "I grew up watching 'The FBI Story' with Efrem Zimbalist Jr. blazing across the screen as he solved all those kidnappings," Noreen Gosch says. "It was hard for us to realize **we** wouldn't get an answer soon."

Noreen and her husband, John, have done about all that is humanly possible to find the answer themselves. They have held

*"The abduction of a child is often a friendly encounter leaving no evidence behind. It is unique in law enforcement."*

garage sales, auctions, pancake breakfasts, even horse shows, and sold 100,000 candy bars with wrappers carrying his picture and the legend "Help Find Johnny Gosch"—all **to** raise around \$80,000, **most** of which has gone **to** private-detective agencies. They have conducted **a** "abduction awareness" programs for schools, PTA's and service organizations. On alternate Friday nights they **meet** with 20 **to** 30 supporters to discuss possible leads in the case. They send out **a** monthly newsletter and, with the help of two pizza chains and several other businesses, they have blanketed the country with 1 million fliers seeking information **on** Johnny. "It's the kind of effort you have to make," explains Noreen. "You're just one of a thousand good causes."

**Crank Calls:** Casting the net so wide inevitably **has** brought up some strange fish. The Gosches have received around **100** crank calls since Johnny's disappearance. Most unnerving was a September 1983 call from a



Paul Volterra—Fort Worth Star-Telegram

### Cherie Kennedy (foreground), family: Rare outcome

**men** who said, "I've got Johnny. He's alive and you're never going **to** get him back, Mrs. Gosch, never." The Chicago detective agency **now** working for the family says there have also been hundreds of well-meaning but erroneous reports.

One seemingly near miss has tormented the Gosches. According to Noreen, early last year a teen-age boy approached **a** woman leaving a convenience store in a Southwestern city and urgently said, "My name is

(Continued on page 85)

# A Stranger Comes Home

Steven Stayner has come home, in a way. In 1980 Steven's parents and the media celebrated the blessed return of a boy who had been kidnapped at seven in Merced, Calif., escaped to freedom seven years later, with a tattoo on his but otherwise seemingly undamaged. As he told the story then, he bore no grudge against the abductor he had learned to call "Dad"—48-year-old Kenneth Parnell—who he said had never sexually abused him and had enrolled him in various schools around the Even District Attorney Joe Allen, who eventually a kidnapping conviction against Parnell, acknowledged: "The developed a close relationship. Apparently the man was kind to him."

It something like that, and it was nothing like that. Recently, after counseling sessions with Gary Hewitt of the Center for Missing Children, Steven gave a candid to NEWSWEEK'S Susan Agrest. According Steven, Parnell—a whose father deserted him at five and who served time for molesting an eight-year-old boy—became his daytime father and his nighttime sexual abuser. Parnell sodomized him their first day together, threatened him with beatings, convinced him he wasn't wanted at home and gradu-

ally demoralized him into half-willing captivity.

It had begun in December 1972, when Parnell and a male companion got Steven into their car on the pretext that they were going to drive him home and ask his mother to make a church donation. Instead, Parnell got out and pretended to phone Mrs. Stayner, then said he had gotten her permission to keep Steven overnight. He learned that Steven had been punished by his father the day before and played on it, telling Steven later that his parents didn't want him. "I wondered if it was true," recalls Steven. "For the first 10 days I cried and said I wanted to go home. But shortly after that I began to play in his house. It was also fear—he didn't like me cry." Parnell, says Steven, had a terrible temper and would whip him when he was angered.

A after the abduction, Parnell said he had court papers to change Steven's name to Dennis, and he asked the boy to call him Dad. "I had hopes some day my parents would want me back," says Steven. "I used to have fantasy thoughts of family life, but time went on they dimmed and dimmed."

At about the age of nine, he began to realize "things weren't right—my parents wouldn't have hired a guy to pick me off the street." Afraid of being beaten, he made no attempt to run away even when Parnell out of the house working. But he would scan newspapers on TV to see if his parents were seeking him. "I'd ask myself, 'Mom and Dad, where the hell are you?' It somehow reinforced the lie that Parnell told me they didn't want me."

Despite the constant fear and sexual abuse, Steven settled into a semblance of family life as Parnell's son. He created a

fictional family history to answer ordinary questions school chums asked about his life. He got Christmas presents and birthday gifts, made friends and went to school—though he was repeatedly in trouble for setting fires and fighting.

At times he attended some of the very schools that his family had sent him to in search of their missing son, but apparently no one had looked hard enough at the Stayner photograph to realize that "Dennis Parnell" was the missing child.

"Congratulations": On Valentine's Day 1980, Parnell brought home a fresh captive—a five-year-old boy named Timmy White—and began taunting Steven that he was growing too old. Timmy kept crying and asking to go home, painfully reminding Steven of his own first days with Parnell. "I couldn't see Timmy suffer," he says. "It was my do-or-die chance—and I also

would be coming home for doing something positive, maybe get some congratulations."

Sixteen days after Timmy had been kidnapped, Steven brought him to Ukiah, Calif., police station, and was himself reclaimed. (Parnell subsequently tried and convicted of kidnapping charges. Currently he is imprisoned at Soledad, and will be eligible for parole in September 1985.) But the homecoming has been a troubled one, as Steven evokes it in a of anguished, contradictory reflections. "I returned almost a grown man, and yet my parents first as their seven-year-old," he says. "After they stopped trying to teach me the fundamentals all over again it got better... Why doesn't my dad hug me anymore? I guess seven years changed him, too. We used to go to the lake fishing. He just sits in the house. Everything has changed... Sometimes I blame myself. I don't know sometimes if I should have come home. Would I have been better off if I didn't?"

His parents say "absolutely not," though last year they ordered him out of the house twice after quarrels. "Small arguments get out of hand," he says. "We're all emotionally strained. I don't cry—in years I built a wall around myself. If I could, I might not be able to stop." At 18, he is planning to go off to a junior college, and worried that his departure will upset his parents again. But in a sense, the boy the Stayners lost never came all the way home.

DAVID GELMAN



With Timmy: 'Do die'



Steven, his parents: 'Why, doesn't Dad hug me?'

## SPECIAL REPORT

(Continued from page 81)

John David Gosch—please help me, lady!" Before the [redacted] could do anything, two men appeared from around the corner, twisted the boy's arm behind his back and dragged him off. She followed them to an apartment complex, then called the police, who dismissed the incident [redacted] probably a family problem. Seven months later she recognized Johnny's face in a gallery of missing children shown [redacted] the end of the "Adam" dramatization on NBC, and she got word to the Gosches.

**Damage Suits:** The detective [redacted] is now concentrating its search in the area of that sighting. [redacted] the Gosches are [redacted] the indifferent police response. "The feeling of coming that close [redacted] getting him just runs a knife through me," says Noreen. The family's relations with [redacted] West Des Moines police soured shortly after Johnny's disappearance and deteriorated into name-calling as the weeks [redacted] months [redacted] At [redacted] point the Gosches threatened a \$15 million damage suit against the city. "It became [redacted] burden [redacted] prove Johnny [redacted] in danger," Noreen complains.

The relations with police are almost unavoidably [redacted] in missing-children cases—much as they often are in a mugging [redacted] The frantic families of victims understandably want an all-out effort, but what they [redacted] are the routine, sometimes enigmatic, processes of the law. Despite the massive hunt for her son, Ruth Mort is still furious that police only searched under the 186 trailers in her mobile-home park and never got warrants [redacted] search inside the trailers—although they [redacted] tear apart her own. Once, she recalls, she even bawled out the federal lawmen. "When I [redacted] praying to the FBI, then I'll believe you make no mistakes," she told an agent. Typically, the families vent "displaced anger," says Gary Hewitt, executive director of the Center for Missing Children in Rochester, N.Y., which counsels victims and their relatives. "Like in suffering a death, they go through denial, anger, grief—but there is no funeral, no funeral director [redacted] take care of their needs."

**No Man's Land:** In [redacted] the problem is not so much the local police department, which may keep track of a case for years, but the difficulty of getting [redacted] same degree of interest from other departments. Unfortunately, missing children fall almost immediately into the jurisdictional [redacted] man's land—across state lines and bureaucracies—that is [redacted] of the weakest areas of the justice system. It would seem the natural place for the [redacted] to step in, but the bureau is not required to do so and the [redacted] of investigations still falls [redacted] local police.

The Justice Department itself lobbied vigorously against the missing-children act because it feared the [redacted] law would thrust the bureau into the free-fire zone between police and parents and that parents would

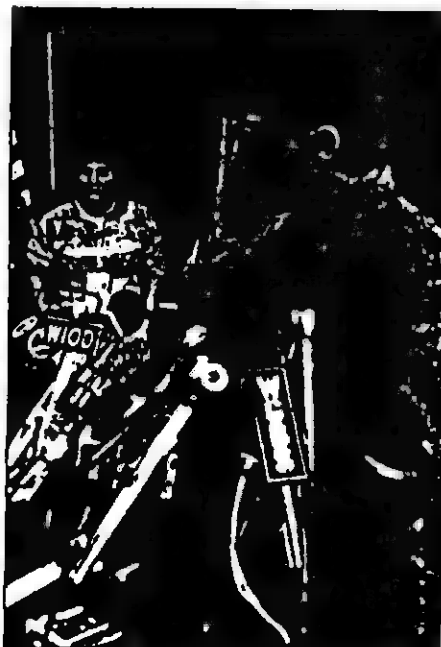


Julie Patz—Hewitt

### The Patzes: Pursuing a thousand [redacted]

misinterpret [redacted] mean the FBI was always obliged [redacted] become involved. Some federal agents, [redacted] believe that when a child vanishes, chances are he has run away, or succumbed [redacted] enticement, owing [redacted] trouble at home. "What has [redacted] be recognized," says Ken Lanning [redacted] the FBI Academy's Behavioral Science Unit in Quantico, Va., "is that it's relatively rare to have a family with Mr. and Mrs. All-America and—boom—the kid's gone. By and large, in most of these [redacted] there's something there."

Indeed, the parents, [redacted] of the statistics, are often the [redacted] suspects when a child disappears. It is one [redacted] many insults added to their injury—along with the whisperings of friends and total strangers about



Walsh talks [redacted] reporters: Fueling new laws

**"Parents are often suspects. It is another insult added to their injury, along with whisperings about their competence."**

their parental competence. Many [redacted] made to submit to lie-detector tests and intensive investigation of their past. Noreen Gosch [redacted] to produce her first husband's death certificate when rumors circulated that he was alive and had abducted Johnny. Where there were [redacted] answers, Julie Patz told [redacted] Senate subcommittee in 1981, people "made up their own." Blaming the victims, apparently, satisfies [redacted] perverse public need.

About the abductors themselves, relatively little [redacted] known because [redacted] has been so little coordination of investigative data from around the country. The FBI Academy's Behavioral Science Unit broadly categorizes them [redacted]

- **The psychotic:** Usually a woman who has [redacted] a baby or [redacted] conceive and steals a child to fill the maternal void.

- **The profiteer:** A criminal exploiter who sells [redacted] to pornographers or adoption rings. Another type under this heading is the kidnapping for [redacted], but far fewer of those have occurred [redacted] years.

- **The pedophile:** Perhaps the largest category. [redacted] otherwise respectable community member who abducts a child primarily for sexual purposes. A pedophile may abduct a child for only a day or a few hours or [redacted] may try [redacted] keep him indefinitely—and murder him when he demands to be taken home.

- **The "serial" killer:** The best known case in recent history was in Atlanta when 29 young blacks—ages 7 [redacted] 27—were abducted and killed. Wayne Williams was convicted for the murders of two of the older victims.

The FBI has a considerable file of manuals and other materials on child seduction that have purportedly been produced by and for pedophiles. And some authorities corroborate [redacted] the unit's categorizations. "There are people [redacted] there looking for surrogate children, there [redacted] people who steal kids to sell them, there [redacted] people who want to exploit them sexually or kill them," says Tacoma detective Roger Price. "It's sad but true."

Price is working on a tragic case of his [redacted] at the moment. A little over a year ago, a Tacoma man named Stanley Guidroz went strolling in a neighborhood park with his two-year-old son, Wallace, and encountered a couple with a small blond girl. While the children played together, the adults struck up a friendly conversation and, presently, the two men went off to have a quick beer, leaving the toddlers with the woman. On the way back, Guidroz's companion



James O. Wilson—Newsweek

*Keeping hope alive: The Collins family and local volunteers work to find Kevin*

took off in another direction and he turned to the park to retrieve his son, but the woman and the children were gone. Wallace has never been found. His father, stricken with guilt, took an overdose of sleeping pills two days later and had to be hospitalized.

Leaving Wallace with a stranger may have been a careless act, but no parent is always on guard. Guidroz thought he was dealing with a wholesome family. Detective Price thinks it may have been a preplanned abduction. Seven-week-old Cherie Kennedy was taken from her mother's arms in a Ft. Worth outpatient clinic last May by a "woman in white" who asked if she could show the baby to "the other nurses." Fifteen months later, on a tip from her sister, federal agents arrested a woman named Linda Gomez, who recovered the Kennedy baby. Gomez, described by relatives as "a very sick person" who wanted a child of her own so badly that she used stuff pillows under her blouse and pretend she was pregnant, is scheduled to be tried for kidnapping next month.

**Dearmed Parents:** Parents of older kidnapping victims often berate themselves bitterly for raising their children to be submissive to adults. "If I had taught him to scream, he might be alive now," says John Walsh in NBC's "Adam" docu-drama. It is a sentiment that has been echoed in almost precisely those words by the others. Yet, as the Guidroz and Kennedy cases demonstrate, parents themselves can be disarmed just long enough to be victimized. And it would take an uncommonly alert child—or a very skittish one—to run screaming from an encounter with a friendly stranger.

Self-help groups counsel parents against the lacerating guilts that destroy so many of their marriages after a child disappears. But

the main educational effort is aimed at teaching children to be more self-possessed, more aggressive, with adult strangers who approach them. It is a notion that many parents find heretical, and some worry that it will make their children needlessly fearful. But others believe it is the lesser evil. "I'd rather have Meghan a little paranoid than have to identify her body in the morgue," says John Walsh, referring to the daughter who was born after Adam was killed.

The self-help groups have become a vigorous force not only in educational programs but lobbying for legislation and national networks of information that have led to the recovery of missing children. The Society for Young Victims, based in Newport, R.I., circulates photos of the children and assists police and parents in the searches. In the wake of the murders of five children, Salt Lake City's SLAM (Society's League Against Child Molestation) helped push through a state law—billed as the country's toughest—that mandates minimum, indeterminate prison terms for persons convicted of kidnapping or sexually abusing a child under 14. "We're just shouting a little louder out here," says Dorothy Williams, head of Salt Lake City's chapter of Child Find.

The Adam Walsh Child Resource Center, headed by Adam's father, John, fingerprints young children and monitors court trials of sexual molesters. Child Find itself, the oldest (1980) and perhaps largest of the self-help groups, puts out an annual directory of missing children, with monthly supplements. In Connecticut and New Jersey the directories are distributed statewide in the public schools, and the organization is aiming at national distribution by next year.

Yet for all their efforts, the self-help groups are barely able to cover the terri-

*"Like in suffering death, [parents] feel anger and grief—but there is no funeral director to take care of their needs."*

tory. Most of them are overextended. The Center for Missing Children, for example, operates on a shoestring; since last June it has spent just \$20,000, raised from loans, donations and a benefit party. "The problem is bigger than any of us," says Child Find founder Gloria Yerkovich. "We refer and refer and refer."

The principal difficulty still lies with the police, and it is a measure of the fuzziness of the law-enforcement effort that there are still no reliable statistics on child abduction. The figure that is most often heard is 50,000 abductions a year, but that number, argues the Center for Missing Children's Gary Hewitt, is "not even a best guess. The numbers came out of the sky." Based on his own research, Hewitt says, a more accurate estimate is 6,000 to 8,000.

Part of the problem, clearly, is that police-department records don't distinguish between runaways and abductions or adult and juvenile missing persons. In most cases, a missing child is simply missing. For activists in the field, and in the absence of clarifying evidence, that conundrum underlines the importance of funding the national resource clearinghouse proposed in the pending Missing Children's Assistance Act. Coordinating specific local data, it could furnish vital information "patterns" on typical abductors, typical victims or places and circumstances in which abductions happen.

**Moment's Notice:** Meanwhile, for some parents, the data on missing children are all too precise. Ruth Matz still fantasizes that her son, Russell, has somehow, miraculously, returned with loving foster parents. The Patzes still cling to the hope that Etan is alive, after five years. At the Gosches' home in West Des Moines, Johnny's room remains as he left it, except for his bed, upon which sits a suitcase packed with his clothing, ready to go at a moment's notice should he be found.

The bed also holds greeting cards and presents meant for their son for every holiday since his disappearance. The marks of their grief are everywhere, yet they keep it muted. "Sometimes it's tough—oh, is it difficult for us," says Noreen. "But we took a vow never to forget who the victim is. The victim is Johnny."

DAVID [redacted] with SUSAN AGREST in New York, JOHN McCORMICK in Chicago, PAMELA ABRAMSON in San Francisco, NIKKI FINKE GREENBERG in Washington, MARSHA ZABARSKY in Boston, HOLLY MORRIS in Atlanta and TESSA NAMUTH in Houston

IX.

CONTRACT KILLERS OPERATING FOR  
THE SATANIC CULT DRUG NETWORK

LOS ANGELES MAGAZINE  
JUNE 1988

# THE CHARLIE CONSPIRACY

■ Maury Terry is right, Charles Manson was little more than ■ hit man, and the organization responsible for the Tate/LaBianca murders is not only still active but behind a nationwide series of satanic killings, including Son of Sam

BY MICHAEL BENDRIX

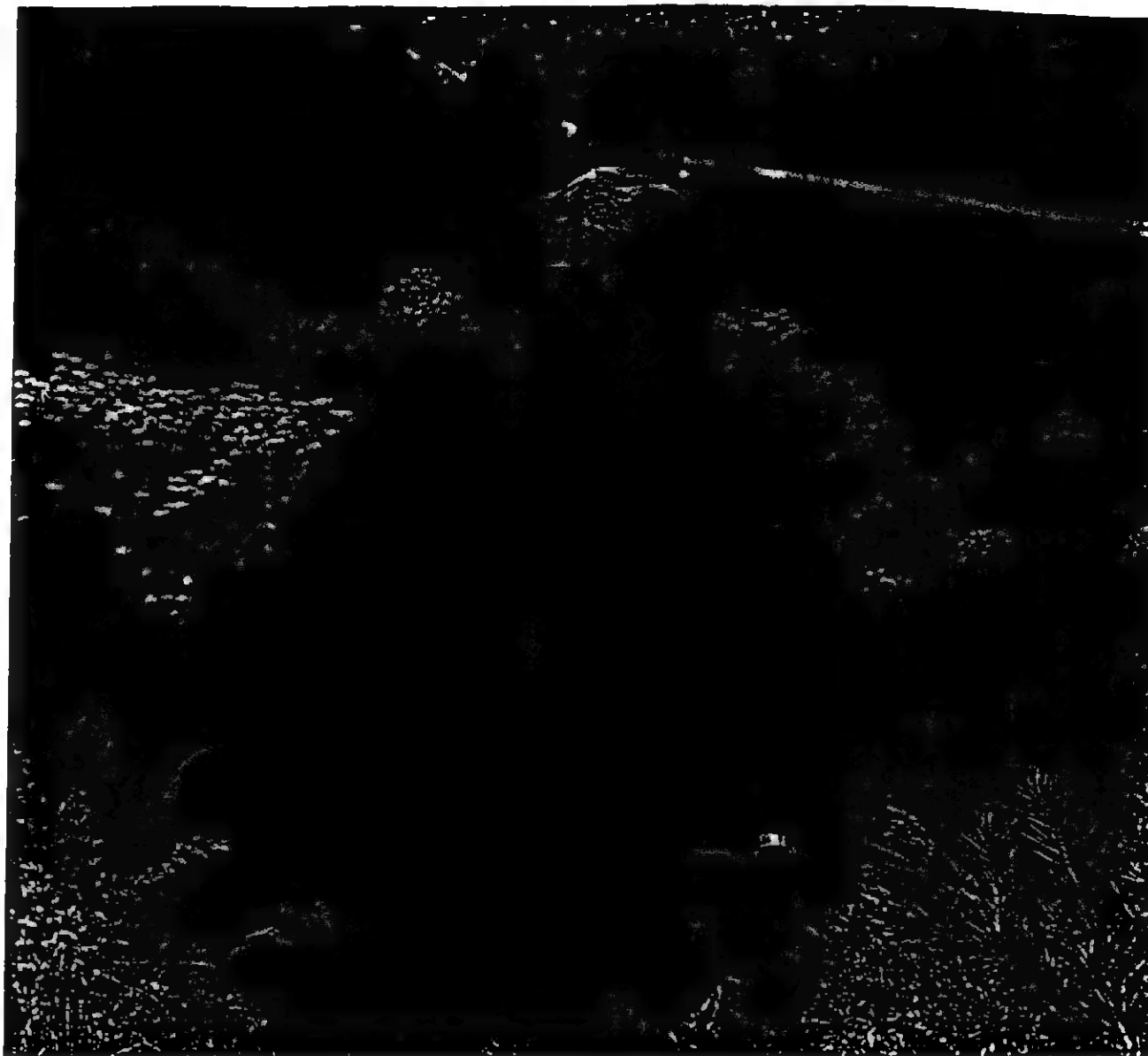
**M**arina Habe's body was found on New Year's Day, 1969, by a dog. The body had been tossed to the bottom of a ravine off Mulholland Drive, and when police arrived, the dog's owner said ■ wanted to be sure his name got in the paper.

Every detail of Marina's murder and the time on either side of it left some sliver of absurdity. She was 17, coming home alone late at night from ■ date, got to her driveway and then, as her mother watched from a window—awakened by the sound of a racing engine and not knowing whether the man standing beside her daughter's car was friend or foe—disappeared into another ■. The coroner said she was held for a day, fed, raped and stabbed.

The murder ■ never solved. A detective on the case believes Marina was the random kidnap victim of ■ dope dealer-biker nicknamed Spanky, now dead, but the evidence is inconclusive. Others familiar with the case believe it may have been the work of Charles Manson's "family"; the Tate-LaBianca murders occurred nine months after Marina's. A newscaster at the time of the Manson trials even suggested that Marina had connections with the Manson Family, but I've always thought that extremely unlikely because she had been living out of the ■ until a week before her death, and anyone who knew her—I'd grown up with her off and on—could tell you that Marina, a devout Catholic, would ■ willingly have had anything to do with the likes of Charles Manson.

*Terry, author of The Ultimate Evil: "I'm not saying Helter Skelter was not ■ motive; I'm only saying there was a stronger one."*

PHOTOGRAPHS BY RICHARD ARRINDELL



She was missing for two and a half days before her body was found, and of all the horror that circulated through the little bungalow off Doheny where her mother lived, certainly the worst was the horror that settled into the eyes of her mother. "Why don't you take me?" she often shrieked during those two days as she lay on her bed, her hand on the telephone waiting for a ransom call that never came. Sometimes she would cover her face with her hands, and through her fingers you could see her screaming, but she made no sound.

Three years later, Marina's mother married my father, whom she had known for many years, and together they have recovered. Progress has been gradual and erratic, broken easily by the prisonlike fact that Marina was an only child. Now, 20 years later, Marina's mother has finally developed the strength to separate herself from that time, not to forget or to accept, but to unlock herself from an ob-

session. Her one remaining guilt is that she wishes she has done ~~more~~ herself to try to solve the murder.

A murder, and an unsolved one at that, inevitably permeates a family, leaving traces of guilt, resentment and, above all, cynicism. The stain ~~is~~ quite comes out of the memory, and memory itself is forever stimulated by pictures on a living-room table, by letters and diaries in a bottom drawer, by odd belongings that from time to time reappear in the back of a closet or hidden in the garage. The memory is also in the survivors, in the faces of my stepmother and my father and, I suppose, to a lesser degree, myself. Ironically, ~~I~~ was in the days just before her murder that Marina and I became closest.

The problem is that the original questions have never been answered, and so, of course, the stain can't be removed. Can the murderer, or murderers, still be out there? What was the motive? What were the circumstances? What was the story

that goes along with the facts?

It ~~was~~ in the hope of finding the story, ~~at~~ at least completing a scene of what might have happened, that I became so fascinated by *The Ultimate Evil*, a book by an East Coast journalist named Maury Terry. The book shed new light on things: ~~the~~ the Manson murders in particular, and above all on what the people may have been like who murdered Marina. After reading Terry's book, I reached him and arranged to meet him in Los Angeles, so that we might talk about his book and about what I assumed was his obsession.

**T**he *Ultimate Evil*, published just a year ago (it has sold an impressive 50,000 copies, mostly on the East Coast), presents evidence for an extraordinary assertion that a single satanic network, existing primarily in California, Texas and New York, has carried out, or has been involved in, numerous murders including

"Abigail Folger met Manson in San Francisco and had even given him money; Manson turned against her because she wouldn't come across sexually"

*In Copco Canyon, where they found the body of Roy Radin, a would-be movie producer who Terry says was a sponsor of the Son of Sam killings.*

among many others, the Roy Radin murder in Copco Canyon in 1983; the Son of Sam serial killings in New York City in '76 and '77, the bizarre ritual murder of Arlis Perry, a Stanford University graduate student's wife, in 1974; and finally, the crime of crimes, the August 9, 1969, so-called Helter Skelter killings of Sharon Tate, Jay Sebring, Abigail Folger and Wojciech Frykowski, followed the night by the murders of Leno and Rosemary LaBianca.

Terry's book, which focuses on the Son of Sam shootings and revelations by David Berkowitz himself, is in part a record of Terry's struggle against the popularly held belief that Berkowitz did all the shootings and that he did them alone. Moreover, it was an investigation by Terry and a handful of others that established a link between Berkowitz and a satanic cult operating in Westchester County—a link that units of the New York Police Department have been investigat-

ing for the last two years.

Terry himself is now working closely with police in Southern California. His book, the evidence for a nationwide movement is based on testimony from a variety of sources, including Berkowitz, prison informants, undercover police and FBI operatives, as well as former satanists. The portrait Terry paints is that of small groups of dedicated devil worshipers in New York, North Dakota, Houston and Los Angeles who willingly put themselves in the service of others—drug lords and power brokers in need of reliable assassins.

The specific connection Terry establishes between the Manson murders and the Son of Sam shootings is this: Although Manson and David Berkowitz never met each other, they both belonged—at different times and on different coasts—to the same umbrella satanic cult organization, called the Process. Also known as the Church of the Final Judg-

ment, the Process was begun by Robert deGrimston—a disciple of L. Ron Hubbard, the creator of Scientology, and a student of the late Aleister Crowley, the notorious devil-worshipping Englishman who once described himself as "the wickedest man in the world."

According to Terry, deGrimston, who now lives on the East Coast, met Manson on at least one occasion, in the spring of 1968 at a residence in Topanga Canyon. Moreover, says Terry, deGrimston traveled in some of the same social circles as Manson—and also, interestingly, Manson's victims. According to Terry, these victims were all at least tangentially linked. One was the Sharon Tate circle that included Jack Nicholson, Robert Evans, John and Michelle Phillips, Jay Sebring, Warren Beatty, Jane Fonda, Peter Sellers, Wojciech Frykowski and Abigail Folger. Another circle, the one Charles Manson has most often been associated with, included Dennis Day's son Terry Melcher and Beach Boy Dennis Wilson. Still another circle revolved around Mina Cass Elliott and included someone that Terry in his book calls Manson II. According to Terry, Manson II is as much a figure as Charles Manson and clearly a satanist.

The link between Charles Manson and satanic cults is not new. In his 1971 book, *The Family*, Ed Sanders described how in 1968 Manson was involved not only with the Process but with a chapter of another cult known as the OTO (Ordo Templis Orientis), which headquarters were in Blythe. The leader of this particular OTO chapter was Georgiana Brayton, a longtime satanist who believed that a racial war between blacks and whites in Los Angeles would erupt in the summer of 1969. The notion of a race war was, of course, one of the key themes in Manson's vision of Helter Skelter.

Terry's assertion goes beyond Helter Skelter and the idea that by framing blacks for the murders of whites, a race war would destroy Southern California. Terry argues that the Tate murders had to do with drugs, one of the original police theories. As for the LaBianca murders, he thinks they may have been either an effort to set up the true purpose of the Tate killings or, possibly, another hit based on Rosemary LaBianca's alleged LSD dealings.

In *The Ultimate Evil*, he quotes an unnamed ex-FBI operative as saying: "Frykowski was the motive. He had stung his suppliers for a fair amount of money, and that didn't go down well at all with the people at the top of the drug

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scene here. And to make it worse, he was upsetting the structure of the LSD marketplace by dealing outside the established chain of supply. He was a renegade."

According to Terry, while the sale of street drugs ■■■ controlled by motorcycle gangs, particularly Hell's Angels, upscale distribution ■■■ handled by a pyramid-shaped chemical-dope organization that included, among other high-ranking members, "a former Israeli who had strong links ■■■ the international intelligence community." It ■■■ these people, Terry says, who, knowing Manson's ■■■ tatic background and his vision of Helter Skelter, offered Manson ■■■ kind of contractual arrangement—not money, but perhaps help in his recording career—in return for which Manson arranged the deaths of Frykowski and Abigail Folger, then living with Sharon Tate while Tate's husband, Roman Polanski, ■■■ in Europe. Folger ■■■ ■ target apparently because she was helping Frykowski finance his drug dealings.

Moreover, according to Terry, there may have been ■ personal motive for Manson to want ■ kill Folger. A former undercover FBI operative told Terry that Folger had ■■ Manson in San Francisco and had even given him money. "Manson turned against Folger," the informant told Terry, "when she refused to lay ■■ any ■■■ bucks for him and also because she wouldn't ■■■ across for him sexually. Charlie wanted to make it with her, but she shot him down."

I asked Vincent Bugliosi, Manson Family prosecutor and author of the best-seller *Helter Skelter*, what he thought of Terry's book. Bugliosi said ■ had not read it; he sticks to his conviction that the motives for the Tate-LaBianca murders were: (1) Manson's desire to create Helter Skelter; (2) Manson's feelings of rejection from the social circles his victims traveled in; and (3) Manson's intense preoccupation with death and murder.

"We're in the area of speculation," Bugliosi says. "It's like the JFK assassination: No one comes up with hard evidence. There simply is no hard evidence that drugs were the motive. As for the suggestion that Manson killed the LaBiancas to cover up the first night's murders, don't forget that he had Susan Atkins put Mr. LaBianca's wallet in a service station ■ what he thought was Pacoima ■ the heart of the black community in the Valley but was actually Sylmar, in the hope that a black person would find the wallet, use the credit cards and be blamed for the murders. Every-

"They offered Manson some arrangement—not money, but perhaps help in his recording career—for the deaths of Frykowski and Folger"

*At the Cielo Drive murder site; Terry insists Wojciech Frykowski's dealings in LSD brought ■■ wrath of a satanic cult called the Process.*

thing Manson did supports what he told his followers: that Helter Skelter was about ■ begin. I don't know of any other motives he had. Perhaps there were some, ■ maybe Charlie's the only ■■ who really knows what his motives were."

Terry strongly rejects the word *speculation*: "I have an FBI operative who was at dinner in San Francisco with Charles Manson, Abigail Folger and Manson Family member Shorty Shea in September 1967—two years before the murders. That alone changes the whole case. I'm not saying Helter Skelter was not a motive. I'm only saying that a stronger motive was a drug burn."

Terry points to another piece of evidence he has come up with, something that Son of Sam David Berkowitz re-

vealed through ■ fellow prisoner, something involving the ■■ Terry calls Manson II. In fact, Manson II appears to be the link between major satanic groups in Los Angeles, Houston and New York and the one person who may have played a prominent role in the Son of Sam shootings in New York, the satanic murder in the Stanford University Memorial Chapel and the Roy Radin murder in L.A.

According to Terry, Berkowitz told him that during a meeting of satanists in New York, Manson II claimed Charles Manson "volunteered" to commit the Tate murders for a specific motive, beyond Helter Skelter. But Berkowitz did not reveal to Terry whether Manson II had explained exactly what the motive was.

Why give this strange man, Manson II,



credibility? Terry says that the reason is because in 1968 Manson II hung out in the social circle as Charles Manson; what's more, he was a member of the very drug organization that wanted Frykowski and Folger eliminated.

**I**t was one of those heavy, lukewarm lemonade-colored days when Maury Terry and I drove up Benedict Canyon to the house on Cielo Drive that was the scene of the Tate massacre, and then later out to Copeo Canyon, where Roy Radin's body was found. A long drive to see a couple of murder sites and get some pictures for Maury, whose study of cults has left him something of a celebrity. He has talked the talk-show circuit, done Geraldine Rivera,

and recently, he spoke before a special conference of law-enforcement officials in Alcatraz Island. He's been to the studios to talk about film possibilities from his book, and always when he returns home there are telephone messages from parents, police and prisoners, everyone either requesting help to solve a crime or offering information or telling him still another story about the devil.

With all the time he's spent in Mephistophelian territories, Maury was not what I expected. There was not the residue I would have thought, not the stain of thinking about something for too long, the stain I know so well. No apprehension, no fear, just fatigue.

An anecdote told to me by a private investigator named Judy Hanson best de-

scribes the man: "When Maury came out to California in 1987 to investigate the death of Roy Radin, I was helping out and chomping at the bit to get started, but we had to shelve everything until after the Super Bowl. That's the funny thing about Maury: He's not obsessed by what he does. He just stumbled into it, and frankly, he'd be the last person to go looking for something like satanism. It's too West Coast for him, too weird."

Maury grew up in Yonkers, New York, played three sports in high school, went to Long College, got a job as a business writer and later as a journalist with the Gannett newspaper chain and the New York Post and hasn't missed a New York Giants home game in 14 years. He's a neighborhood guy, goes to a bar near

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"Manson II lives in Hollywood, uses a store in West Hollywood for a mail drop and is as terrible a figure as Charles Manson and clearly a satanist"

where he lives called TGIF, plays golf and watches *The Golden Girls* on Saturday nights. His favorite movies include old John Ford films, particularly *The Searchers*, with John Wayne. It was an interest in the film of Sam case and a stubborn sense that "things didn't add up" that sent Maury down the path to the devil.

After spending so much time investigating the dark side of the world, he often sounds more like a cop than a journalist: "I don't care if they're satanists or aliens or longshoremen," says Terry. "There's a body, and somebody pulled the trigger. I look upon it as an investigation. I don't get wrapped up in the religious aspects. I have friends who have gotten too caught up in this. They lost the ability to handle an investigation because they saw it as a crusade, and when you become a zealot you make mistakes. You see things that there aren't."

At 41, Maury likes what he's doing, but he'd prefer to write novels. In the meantime, he's committed to writing a pair of books about satanism. After maybe fiction, something along the lines of *Ludlum*.

As Maury knelt for his portrait outside the gates of the Tate house, a neighbor approached. He was angry. "You see what you're causing?" he said. "You're encour-

aging more people to come up here even after all these years. And for what? For altruistic reasons. You're up here writing a story to make a buck. Well, everybody's fed up with it. I could get awfully nasty if I wanted to."

He was nasty enough already, I thought, and fortunately we were almost finished shooting. I could well imagine his frustration with the *National Enquirer* image the place has inherited, yet there is something about what happened in that house and, by extension, in this city, something to be remembered. It should be a monument to the nature of illusions, I thought to myself. The victims believed they were safe, that their California lifestyles were free. Similarly, the killers assumed they were safe, so long as Charlie wasn't angry and so long as their drug-enriched dreams were not broken.

After Cleo Drive we drove north to Copco Canyon, 60 miles up Interstate 5 at the top of the Grapewine. It's the Hungry Valley Road exit. Back up in there is a short, narrow valley marked by a one-lane dirt road and a dry streambed and surrounding hills that from a distance have the texture of mange on a dog's back. Back up in there is where, in June 1983, a bookkeeper smelled the remains of Roy Radin and contacted the police. As we drove to the spot, Maury told the tale of Radin, dead at 33.

He was a concert promoter, a millionaire many times over by the time he was 25. He kept old acts alive, acts like Milton Berle, Red Buttons and Tiny Tim. He was also a decadent man whose kinky parties, held at his mansion in Southampton, Long Island, were well known to police. He also dabbled in satanism, and Terry was the chief sponsor of at least some of the Son of Sam shootings.

Before he died, Radin was trying to get into the movie business and was negotiating a deal with producer Robert Evans, then looking for \$1 million to finance *The Cotton Club*. It was Radin's friend John Jacobs, ex-wife of a big-time Miami cocaine dealer, who put Radin and Evans together.

But things went awry. In May 1983 there was a falling out between Evans and Radin over the issue of participation in *Cotton Club*. Evans apparently suddenly found himself in a minority position in his own project and tried to buy Radin out. But Radin resisted.

On the night of Friday the 13th, Radin got in a limousine with Jacobs outside the Regency Hotel in Hollywood. They were supposed to have dinner at La Scala, but they never made it, and sometime that

night Radin disappeared.

Actor Demond Wilson, who played Rodd Fox's son in the TV series *Sanford and Son* and whose career Radin had managed from time to time, acted as Radin's armed bodyguard on this particular night—Radin wanted somebody to stay with him that night because he had received several recent anonymous threats. Radin's regular bodyguards were in New York, and it was Wilson's job to trail the limo with his boss and Jacobs, but Wilson could not keep up in heavy traffic.

What actually happened that night can only be surmised. In *The Ultimate Evil*, Terry claims that while Jacobs' lawyer never allowed her to be questioned by police, she told Radin's personal secretary at the time that she and Radin had quarreled on the way to the restaurant, and when they stopped for a red light on Sunset Boulevard, she got out. Later in the same conversation, according to Terry, she changed her story and insisted it was not she but Radin who had left the car.

Radin was taken to Copco Canyon, where he fought with his kidnappers, or perhaps was permitted to make a run for it, and was then gunned down. He was found on his back, his body badly decomposed, his head still holding on to a shrub branch. According to Terry, the police's main suspect in the Radin murder is Manson II. It was he, they believe, who drove the limo that night.

And who is Manson II? Terry, who has seen his picture, describes him as five-foot-10, 180 pounds, with dirty blond or brown hair, sometimes with a mustache. He was born in November 1948, has a high-school education, spends time with weights to keep himself in shape and works as a bodyguard, often for celebrities. He lives in Hollywood and uses a store in West Hollywood for a mail drop.

According to Terry, Manson II has been involved with satanism since he joined the Process, probably in 1968, and he once tried to commission an artist to paint pictures of human skulls on the walls of a nightclub. (The artist declined the offer.) He has an arrest record and is a top suspect not only in the Radin case but in an organized-crime disappearance/murder that took place in Washington, D.C., in 1977. Terry also says he has evidence that puts Manson II in one of the Son of Sam shootings, also in 1977.

We arrived in Copco Canyon, and Maury found the spot where Radin's body was discovered. It was here, two months after police found the body, that Maury made his own amazing discovery—a King James Bible, missed by po-

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"I don't care if they're satanists or aliens or longshoremen, there's a body, and somebody pulled the trigger—I look upon it as an investigation"

lice because it was so far under the shrubbery.

The Bible was significant for several reasons. First, it confirmed what Terry had been told by informants—to look for a satanic sign at the murder site. But it also suggested something about the police's main suspect, Manson II, and confirmed Terry's own suspicions about Manson II's satanic connections. "It was deliberately folded open," Terry wrote in his book about finding the Bible, "beat at the spine so that its left-hand pages were beneath those on the right. To ensure that it remained open to the intended passage, the front cover and the first few hundred pages had been torn off."

The intended passage was Isaiah, Chapter 22, which reads, in part, "I will throw thee like a ball into a country and there thou shalt die . . . And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine; let us eat and drink, for tomorrow we shall die."

Terry believes this particular passage was deliberately placed as proof for the people who did the killing—satanists—ironic because Radin himself had dabbled in satanism.

The most frightening part of what Terry is suggesting, of course, is that most

of the satanic groups that are actively involved in crime in the '70s are still in place and still active. Furthermore, he says, they have become increasingly involved in child pornography and cocaine distribution. He insists that police are aware of the organizations and often swap information with him, but they are slow to pick up on the vast threat posed by satanists.

"If you've got an organization that can boast David Berkowitz and Charlie Manson among their members," Maury told me when we left Copco Canyon, "then you've got a fairly dangerous organization. And there's no indication they're stopping."

In fact, he added, David Berkowitz—whose information Terry insists has turned out to be extremely accurate—has told him that the headquarters of the many disparate satanic organizations involved in crime is in Venice, California, and that the most active of all these groups includes approximately 50 people, some of whom are locally well-known art-gallery owners.

A few days later, Maury and I talked about Marina. I even introduced him to the detective who had worked on the case the longest, the one who believes Marina's murderer was the biker named Spooky. Maury thought the evidence against Spooky tenuous at best and was skeptical of the way the police had handled the investigation.

In an unsolved murder, the police are often made to be the scapegoats by the victim's family: In a curious way, that's somehow more reassuring than the thought that all the available expertise and technology still couldn't solve the crime. What kind of criminal could carry out so perfect a crime? Maury's doubts about the police's handling of Marina's case coincided with everything my stepfather felt, though my father was less convinced. In any event, he had little desire to awaken his own nightmares.

As for Maury, he has promised to look into Marina's murder. He's in touch with people on both sides of the prison walls. Perhaps someone remembers an old story always stuck in the mind.

Ironically, his efforts have rejuvenated my stepmother, brought her a miraculous energy and a belief that even if Maury finds nothing, she may be nearing an end to this stage of her grief. She now says that she has made an effort, even after all these years, that for better or for worse, now may be the time to put the past away—whether she can actually do

that, particularly if Maury can't provide any details, is difficult to say.

As for myself, reading Maury's book has opened a strange door. I've reread the classic Manson books, *Helter Skelter* and *The Family*. There are still parts of those books I hardly manage, scenes that generate an extraordinary physical reaction, an overwhelming urge for revenge and the fantasy to be back at that time, warn people, to change history.

After Maury, the detective, my father and I had lunch to discuss Marina, my father and I drove up to Mulholland Drive to see the place where Marina's body had been dumped. There was a real April shower that day. A good view had gone gray. The hillsides were a rusted-hull color. No people, no cars. No dog.

My father shivered in the cold as he pointed down the ravine. There was a shelf of ground with trash on it, and beyond the shelf a long, steep drop to the bottom. "Down there," he said.

We stood and looked, but there was nothing to see. I tried to imagine the tumbling of her body and the moment before that, the toss itself, and then back further into the hands that held her and then up into the mind that controlled the hands. I tried to fight my way through all the years since it had happened and through all that I didn't know, struggling to penetrate the heart of someone I could only crudely imagine. I tried for an instant, but that seemed like a dead end.

Then this occurred to me: I don't think Marina's killer acted from an intellectual need to prove he could kill someone. Undoubtedly, he acted on impulse. Sometime during the 14 minutes police estimated it took Marina to drive home from her date's house, someone followed her, grabbed her. But what was it about her that so caught him? Did he remind him of someone else? Was she beautiful? Or her manner? Whatever it was, the killer took a bold step—to follow her into her own driveway. The act suggests someone not thinking, just acting. A man, likely, the killer instinct was triggered by something in Marina, who, whatever her faults may have been, was an evil person.

Maury believes that evil is simply an absence of good, but I think evil feeds on good, that it can never have one without the other, that something in the one ignites the other. It's much more on, but if I have nothing else from Maury Terry, then at least I have a theory about the forces that caused Marina Habe's murder.

"C'mon," my father said. "Let's get out of here." And he did.

# The Cotton Club Murders: Strange Bedfellows in Hollywood

by Carol WHITE

July 29 (EIRNS)—The murder of a relatively obscure producer of benefit for the police and various charitable institutions, threatens to become a major celebre, as a motley bunch of scoundrels now face trial in Los Angeles. Indeed, the most interesting parts of the case involve statements of witnesses and defendants, which are at best peripherally involved with the murder in question.

The victim, Roy Radin, was involved with film producer Robert Evans in attempting to finance the production of the movie, the Cotton Club. Indicted for the murder is a woman variously known as Lanie Jacobs or Lanie Greenberger. (The latter name came from her marriage to a man who subsequently died under mysterious circumstances!)

Lanie Jacobs, was involved in a big way in cocaine drug trafficking. Evans now denies that he knew what the connections were of the financial backers whom she proposed to bring into the deal, but Evans himself has a police record as an admitted heavy cocaine user. Evans and Jacobs have been accused of contracting the murder of Radin, although so far Evans has not been indicted for the crime.

## The Trial

The murder case is coming to trial now, five years later, because there has been no apparent falling out of thieves, involving a number of individuals who had been involved with the security of Larry Flynt, pornography kingpin and then publisher of Hustler magazine.

One of these, a William Rider, who ran security for Flynt, has been given immunity and is a member of the Federal Witness Protection Program. He had a falling out with Flynt in 1964 which involved mutual recriminations—Flynt accused Rider of sexually abusing his teenage daughter, and Rider accused Flynt of demanding that he give perjured testimony.

In any event, reportedly Rider went to the Los Angeles district attorney, offering to inform his erstwhile colleagues in return for government protection from Larry Flynt, whom he alleged to have taken out a contract on his life. Along with Lanie Jacobs, former Flynt security operatives William Malony Mentzer and Alex LaMarti have been indicted in the Radin murder.

On the face of it, this case will probably shed valuable light on a nationwide murder inc. network which is thought to intermingle with practising Satanic cults.

According to author Maury Terry, in his book, The Ultimate Evil, not only was the cult involved in the Son of Sam killings, directed to kill certain targeted members of drug runners, but contract killers were brought in to assist in at least one of the murders. There is some circumstantial evidence indicating that William Mentzer may have been involved as the individual named Manson II in the Terry book.

The Terry profile of Mentzer, if it is borne out, would connect him to the Manson family, through their joint association with rock singer Cass Elliot. Cass Elliot was a singer in the rock group, the Mamas and the Papas. John Phillips, the organizer of the group, was a close friend of both Robert Evans and Roman Polanski.

After the awful murder of Polanski's wife, Sharon Tate, in the Manson family, Polanski stayed with Evans. Evans and Polanski also attempted their own investigation of the Tate murder.

Does the Cotton Club murder case then substantiate much closer links between the Manson victims and the murder inc. network? What is the Satanic connection?

According to Terry, and other corroborating evidence, at the time of the Manson murders a Satanic group calling itself the Process Church of the Final Judgement was implicated. Not only was Manson's ideology, which justified murder on the basis of the approach of Armageddon, almost identical to that published in Process, the Church's magazine, but there were many interconnections between members of the Manson Family and the Process Church.

According to Terry, evidence also points to interconnections between the Process Church (then known as the Foundation Faith of the Millennium), the Son of Sam murder cult, and Roy Radin himself—whose home in Southampton was a salon for society sado-masochists, drug users, and cultists.

Radin was murdered with thirteen bullets, on Friday the 13th, and a Bible was left at the murder scene opened to a passage suggestive of Sa-

tanic overtones in the crime.

## Strange Bedfellows

Robert Evans was the number one honcho at Paramount studios when Roman Polanski directed the viciously Satanic film, Rosemary's Baby. Evans has also produced a number of films glorifying and glamorizing the Mafia. Chief among these was "The Godfather," but "the Cotton Club" is a close second.

The hypothesis about the Tate murder in 1969, is that Polanski's friends Wojtek Frykowski and Abigail Folger, who were also murdered at the same time, were the intended victims; and that they had been targeted for attempting to muscle in on established drug trafficking of LSD. Evidence of ritual activity, sadomasochistic practices, and pornographic video films was found at the Tate murder house.

All of this suggests, that the evidence now surfacing in the Cotton Club murder case, which connects Evans to Radin only in 1963—when they had a fallout over how profits in the film were to be divided, after its production—may be deceptive.

The shocker is that Robert Evans was—and perhaps still is—a close friend of Henry Kissinger. Throughout the 'seventies gossip columns were full of accounts of this well documented friendship, which however is not surfacing today in connection of the trial.

They were so close that Kissinger attempted to reunite Evans and his estranged wife Ali McGraw. Over at least a decade, as reported in the press, they frequented each other's parties, and were both invited guests of the Rockefeller family.

## The Vicki Morgan Connection

That Henry Kissinger has been an intimate of a man heavily implicated in a murder trial may not be that shocking—considering his political record; however, just as in the case of John Markos (the U.S. Attorney who prosecuted LaRouche and his associates in Boston and Virginia), who was closely connected to the Process Church (and Foundation Faith) in the 1970s, it is certainly indicative of the moral collapse within government today.

There is another startling ramification of the case. Not six months after the Radin murder, the same bodyguard crew was still working for Flynt.

(This is before Rider and Flynt had their falling out.)

At this time, Larry Flynt was supposedly in possession of videotapes which were being used in blackmail various individuals in the higher reaches of the U.S. government. Some people have even supposed that he was also negotiating their purchase with the Soviets. Reportedly, these tapes were extremely clever frauds.

In the middle of this hotbed of criminality, perversion and drug use, another murder occurred. According to private detective Arthur Michael Pascal, who was an intimate associate of William Mentzer, William Rider boasted to him that he and Larry Flynt murdered U.S. intelligence operative Mitchell Livingston WerBell III.

WerBell died in December of 1961. He was taken ill while enjoying the hospitality of Flynt. At the time of his death, this ex-OSS figure was involved in a national security investigation of Flynt regarding possible blackmail of President Reagan and members of his inner circle.

## Report irks Reagan

## CIA 'license to kill' denied

Associated Press

WASHINGTON—The White House denied yesterday that intelligence authorizations signed by President Reagan in the mid-1980s gave CIA agents latitude to use assassinations in the fight against terrorism.

Reagan said he was "quite upset" about a published report saying there had been such authorizations and said his 1981 executive order prohibiting assassinations "continues until this day."

White House Spokesman Martin Fitzwater acknowledged that language in two intelligence findings in 1984 and 1985 subsequently was rescinded by the National Security Council, though he wouldn't say why.

Reagan's spokesman took strong exception to a Washington Post report yesterday which said phrasing in the earlier documents amounted to a "license to kill" for intelligence agents.

Fitzwater suggested that the Post story was an attempt to embarrass the adminis-

tration during the election campaign. But he stopped short of saying precisely that, telling reporters to "make your own judgment."

"I think this is an extraordinary cheap shot. It's not true," he said.

The Post's executive editor, Benjamin C. Bradlee, deflected the White House remarks, saying, "We stand by our story and we have no further comment."

Fitzwater's harsh statements at the daily White House news briefing mirrored comments he made Sept. 28, 1987 on a book by Bob Woodward, assistant managing editor of The Post for investigative reporting, entitled "VEIL: The Secret Wars of the CIA."

The book among other things described intelligence findings signed by Reagan in 1984 and 1985 which contained language interpreted by the administration as providing a "license" for U.S. spies to make an end run around a 1981 Reagan executive order flatly prohibiting assassinations.

In September 1987, Fitzwater, responding to the revelations in Woodward's book, said Reagan "was never aware of ... never au-

thorized ... any assassination efforts."

Yesterday, he said, "This an old being rehashed again, interestingly but has no foundation." Woodward was author of the story that appeared in today's editions of The Post.

Reagan, posing for pictures in the Garden with recent Soviet emigre, asked whether he had signed papers preventing the intent of that 1981 executive order on assassinations.

"No, back in 1981, I issued a directive that the United States would not permit assassinating anyone with any of the means that we were doing," he replied.

Asked about the meaning of language in subsequent documents suggesting that sanctions would be brought against committing an assassination in a good effort to curb terrorist activity, he said, "I don't know what language you're talking about."

"But I do know that I reaffirmed, and I am reaffirming that, reaffirming that our conduct be governed by the directive," Reagan said. "It's still in effect."

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POLICE AWARENESS OF THE  
SATANIC CULT PROBLEM



# BULLETIN

## PENNSYLVANIA STATE POLICE

BUREAU  
CRIMINAL INVESTIGATION



MISSING PERSONS UNIT

vol. 3 no. 3

# PENNSYLVANIA STATE POLICE MISSING PERSONS **BULLETIN**

BUREAU OF CRIMINAL INVESTIGATION - MISSING PERSONS UNIT

VOLUME 3, NUMBER 3



## SATANISM: THE LAW ENFORCEMENT RESPONSE

Satanism is on the rise in America. Hardly a day passes without reports of violent acts conducted by satanists. Across the country law enforcement organizations are receiving reports of homicide, mayhem, assault, suicide, child abuse and animal mutilations that are linked with the satanic occult. Investigators may find it difficult to believe the strange and bizarre tales of criminal acts being committed by persons wearing priestly robes and adorned with symbols of the devil.

Law enforcement authorities have the responsibility to meet the challenge of the Satanist with education, knowledge, understanding, cooperation and appropriate resources at all governmental levels.

Only through knowledge and understanding of the organization, beliefs, rituals and practices of various occult groups, will investigators be able to successfully prosecute persons engaged in Satanistic Criminal behavior. Appropriate communication regarding satanistic activities must be shared between law enforcement agencies throughout the country. There must be a renewed awareness of satanic overtones in certain crimes.

### THE BELIEFS OF SATANISM

Satanism, also referred to as Black Magic, has existed since the dawn of Christianity. According to the Bible, God is the Father of all, including both Christ and Lucifer (the Devil). There was conflict in heaven between the forces of Christ and Lucifer, and the Lucifer forces lost and were "cast out into the earth" (Revelations 12:7-9 (2)).

Thus, people have long realized the struggle between the

righteousness of God and the forces of evil in the devil. This struggle is recognized by the Satanist, who is committed with religious fervor in winning that battle.

The Satanist believes Lucifer rules the earth, and when the end of the world comes, the forces of Lucifer will overpower the forces of God and Christ and rule in Heaven. Therefore, the Satanist pledges allegiance to the Devil, not only for his assistance in this world, but in the world to come.

During the early 1900's, the leading advocate of Satanism was Aleister CROWLEY. CROWLEY, born in 1875 in England, was raised a Christian and graduated from Cambridge University. Eventually, he became obsessed with ancient occult beliefs. His writings in this area have probably popularized Satanism and devil worship more than any other source.

In 1898, CROWLEY joined an occult organization called "The Order of the Golden Dawn" and quickly rose to a position of authority within that group. He later entered the Ordo Templi Orientis (OTO), a Satanic ritual group founded by Earl KELLER in 1900. CROWLEY organized a chapter of the OTO in Los Angeles, California, in approximately 1905.

CROWLEY published his Book of Law in 1904, in which "Do what thou wilt, shall be the whole law," was advocated. It was from this philosophy that CROWLEY developed his ritual black magic which advocated violation of every moral code known to civilized men. In a later book, Magic(K) in Theory and Practice, he wrote, "For nearly all purposes human sacrifice is the best, and a male child of perfect innocence and high intelligence is the most satisfactory and suitable victim."

CROWLEY called himself "The Beast" and "The Wickedest Man in the World." In 1909, his book, The Equinox, became the Bible for the OTO.

In his later years, CROWLEY spent some time in an insane asylum and was reportedly a heroin addict. He died in a cheap rooming house in Hastings, England in 1947. While CROWLEY is gone, his philosophies and literature live on.

Authorities believe Anton LA VEY, also known as the "Black Pope," is probably the best known modern proponent of Satanism. Born in 1930, he ran off to join a carnival as a magician's assistant after dropping out of high school. He was a con artist and used his theatrical showmanship to found The Church of Satan in April 1966 in San Francisco, California. The Church of Satan was the first legally recognized, tax-exempt, church of its kind.

In 1969, LA VEY published The Satanic Bible, which outsells the Bible in many bookstores. In his book, LA VEY wrote, "We hold Satan as a symbolic, personal savior, who takes care of mundane, fleshy, carnal things. Satanism encourages any form of sexual expression you may desire, so long as it hurts no one else." LA VEY later states, "Satanism does not advocate rape, child molesting (and) sexual defilement of animals..."

It seems contradictory for a group to encourage all forms of sexual expression, and at the same time place parameters on that activity. It is difficult to encourage indulgence and vengeance and not to expect debauchery, mayhem and other criminal acts.

On human sacrifice, LA VEY said that, in general, a Satanist should not sacrifice a human being unless "it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual."

The philosophy of LA VEY is much like that of CROWLEY: "A person lives only for today and should indulge in all life's good feelings. . . Satanism condones any type of sexual activity which properly satisfies your individual desires, be it heterosexual, homosexual or bisexual."

LA VEY'S satanic church is now relatively inactive, due to dissatisfaction with his leadership. However, his followers have organized a number of splinter groups. The church of the Satanic Brotherhood was founded in March 1973 and the Temple of Set in 1975. The latter organization has a national following of several hundred persons. The membership seems obsessed with the military and the Nazi movement in particular.

Numerous smaller splinter groups have also developed; however, they seem to lack the sophistication and leadership of the larger, more formal organizations. Although these splinter groups may follow the basic satanist teachings and practices, they tend to interpret some of these to meet their individual needs. These small groups are the ones that come to the attention of law enforcement, since it is within their memberships that the mentally ill, criminal psychopathic personality is found.

Most Black Magic occult groups have certain practices and rituals that are common to all. They are usually organized into "covens," consisting of 9-13 members. Estimates have indicated there were approximately 10,000 covens in the country in 1946, 48,000 in 1976, and 135,000 by 1985.

A coven member must make a strong lifetime commitment to the group, which includes a strict vow of secrecy, not unlike the LA COSA NOSTRA (LCN). Members are not allowed to disassociate themselves from the group after having been exposed to their

various criminal activities. A member breaking the code of secrecy places his life and the lives of his family in serious jeopardy.

The reasons for joining the coven are as varied as the characteristics of the members themselves. The members come from all walks of life, all ethnic groups, and all social and economic levels. Some join for reasons of personal gratification from the sadistic, anti-social or sexual behavior; while others may possibly find the religious aspect meets their needs.

All members pay strict obedience to the high priest, or priestess, who have complete control over all members. The group leader uses fear, paranoia, intimidation, socialization, depersonalization, drugs, alcohol and a rewards system to maintain control over members of the coven. Child members are secretive about their involvement due to the use of secrecy, fear and the threat of retaliation against themselves, or their families. Coven members try to remain anonymous and unknown to law enforcement organizations. They believe their evil criminal acts will not be rewarded by Satan if they are identified and prosecuted by authorities.

Coven rituals are usually individualistic in nature, but certain symbols and instruments are very basic. During a ritual, a pentagram (a five-pointed star enclosed within a circle), usually nine feet in diameter, is drawn on the ground or floor. The relative position of star points to the altar determines the type of ritual or magic performed.

Devices used during a ritual usually include red or black robes, hoods or masks, hats or helmets, music or chanting, black or white candles, a dagger or double edged short-sword, chalices, a cauldron for fire, an altar for the high priest and various trappings bearing satanistic symbols.

Several occultist rituals call for animal or human sacrifice. Satanists believe that a quantity of stored energy is released to those nearby when a warm-blooded animal or human is killed. These sacrifices will usually be performed inside the sign of a pentagram, or triangle, which has been drawn on the floor or ground. This drawing forms a "cone of power" which focuses escaping energy on participants. Many rituals have violent sexual overtones and violent criminal acts have come to the attention of investigators as a result of these satanic coven rituals.

#### THE HEAVY METAL MUSIC PHENOMENON

One major contemporary movement exploiting Satanism is the music industry and its punk rock and "heavy metal" productions. The music attempts to promote such ideals as absolute freedom, irresponsibility and violence. This is done through lyrics

advocating self mutilation; assault; mayhem; suicide; drugs; murder; sex; anti-establishment and anti-social rebellion against society, parents, education, law and order.

In "heavy metal", these ideals also encompass the use of satanic symbols as evidenced on ~~some~~ heavy metal record album covers decorated with satanic violent themes.

Some people believe this music is only a fad. That may be true for some, but for others it may lead to a way of life that drastically changes their basic ethics and value systems.

Already groups have organized to fight heavy metal rock's use of violence, sex, drugs, and Satanism for its major theme. One group proposes a warning label on records to inform consumers of their lyrical content. There is also a movement to have the lyrics printed on the covers of albums. These proposals have met with strong opposition from music industry and civil libertarians concerned with censorship, the stifling of creative art and freedom of speech.

#### CONCLUSION

Law enforcement managers realize this renewed interest in Satanism and the occult is a serious national problem. Authorities must meet the challenge by assuring these crimes are detected, reported and prosecuted for what they are: Satanic related.

This challenge is best addressed by a multi-faceted approach:

- - An increased awareness of the satanic trend by all law enforcement personnel.
- - Maintenance of special records on satanic type crimes.
- - Dissemination of information to appropriate organizations.
- - Cooperative intelligence gathering apparatus.
- - County or state task forces to coordinate investigation of satanic related crimes.

- - The development of reliable sources of information and possible informants.
- - Allocation of adequate departmental resources.
- - Generalized training at recruit and inservice levels.
- - Indepth training for specialized investigators.
- - Involvement of both community and private sector resources in combating this threat ■ the basic American value system.

This response should lead ■ successful prosecution of persons performing satanic cult criminal acts and have important deterrent effects on persons engaged in other satanistic activities. In addition, this effort should add ■ the strong existing paranoia of detection and prosecution present among most satanic cult members.

This challenge of Satanism will be ■ by progressive and innovative law enforcement administrators. Through education, training, planning and mutual cooperation, this threat to our society will be contained.

#### FURTHER HISTORICAL NOTES:

In 11th Century Asia minor the Greek magic theater majored in illusions. Participants dressed in animal skins, mutilated humans, engaged in sado-masochism, and stole infants from nearby villages. In 15th Century France, Gilles De Rais, the protector of Joan of Arc, turned to Satanism. He was the suspect in the disappearance of children from surrounding areas. Rumors persisted, but official action did not commence until his death at which time the bodies of over 200 children -- dismembered, disemboweled -- were recovered from beneath his castle's moat.

The Cathars, of Gnostic background, openly practiced 'Black Masses' ... At first in total opposition to Catholic high mass. They perverted traditional Catholic symbolism because they felt that Christian sacraments were themselves evil. Much of today's ritually significant acts come from the Cather tradition. Medieval sorcerers made pacts with the devil, denied God, practiced blasphemous acts, consecrated and sacrificed children to Satan before they were baptised, committed incest, swore by the devil's name, cannibalized sacrificed victims, destroyed livestock, and had carnal intercourse with Satan.

Moving into the 20th Century, these traditions took root in the German Nazi movement. Adolph Hitler studied the occult arts in Munich starting in 1913; within a few years he had become the leader of National Socialism in Germany, preaching Gnostic Racism via the Thule Society. Hitler conducted human sacrifices openly for the world to see. He was addicted to drugs, especially solutions of animal genitalia, human excrement, and bella donna. (The occultic aura of human and animal excrement is tracable to antiquity). He suppressed other occult movements, but his S.S. held secret occult rituals at a mountain redoubt named Newelsburg Castle. (NOTE: The Nazi S.S. adopted the 'lightning S.S.' symbol, the death's head skull, black uniforms, and S.S. officers carried ritual daggers. The S.S. officiated over mass murders, torture, and genocide of the Jews).

RECENT-HISTORY:

In 1966 Anton LA VEY established the Church of Satan in San Francisco, California and obtained recognition as a church organization. In 1975 a rift developed and a number of followers splintered off. In 1983 Michael ACQUINO formed the Temple of Set from which the Order of the Trapezoid later broke off. ACQUINO is aligned with Neo (NEW) Nazi movements and seems to want to believe that his father was an S.S. member although this is not believed to be a fact. He has spent time at Newelburg Castle absorbing what he could from S.S. traditions. ACQUINO, a U.S. Army Officer, believes he is the Anti-Christ. He seems to align himself with the Damien character of the movies; he draws young groupie females and kids via a post office box in San Francisco.

# SATANIC RITUAL CALENDAR




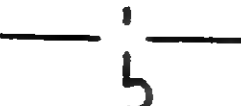
| <u>DATE</u>        | <u>CELEBRATION</u>               | <u>TYPE</u> | <u>USAGE</u>  | <u>AGE</u>  |
|--------------------|----------------------------------|-------------|---|---|
| JAN. 7             | St. Winebald Day                 | Blood       | Animal or Human<br>Sacrifice<br>(Dismemberment)                           | 15-33<br>(Male,<br>if Human)                            |
| JAN 17             | Satanic Revels                   | Sexual      | Oral, Anal,<br>Vaginal  | 7-17<br>(Female)  |
| FEB. 2             | *Satanic Revels                  | Sexual      | Oral, Anal,<br>Vaginal  | 7-17<br>(Female)  |
| FEB. 25            | St. Walpurgis Day                | Blood       | Communion of<br>Blood and<br>Dismemberment                                | Animal  |
| MAR. 1             | St. Eichatadt                    | Blood       | Drinking of<br>Human Blood for<br>Strength and<br>Homage to the<br>Demons | Any Age<br>(Male or<br>Female)                          |
| MAR. 20            | **Feast Day<br>(Spring Equinox)  | Orgies      | Oral, Anal,<br>Vaginal  | Any Age<br>(Male or<br>Female -<br>Human or<br>Animal)  |
| APR.<br>21-26      | Preparation For<br>The Sacrifice |             |   |   |
| APR. 26 -<br>MAY 1 | *Grand Climax                    | III MEUR    | Corpus De Baahl   | 1-25<br>Female  |
| JUN. 21            | **FEAST DAY<br>(Summer Solstice) | Orgies      | Oral, Anal,<br>Vaginal  | Any Age<br>(Male<br>or<br>Female<br>Human<br>or Animal) |

|         |                               |         |                                  |  |
|---------|-------------------------------|---------|----------------------------------|--|
| JUL. 1  | Demon Revels                  | Blood   | Druids Sexual Assoc. with Demons | Any Age (Female)                           |
| AUG. 3  | *Satanic Revels               | Sexual  | Oral, Anal, Vaginal              | 7-17 (Female)                              |
| SEP. 7  | Marriage To The Beast Satan   | Sexual  | Sacrifice, Dismemberment         | Infant To 21 (Female)                      |
| SEP. 20 | Midnight Host                 | Blood   | Dismemberment (Hands Planted)    | Infant To 21 (Female)                      |
| SEP. 22 | **Feast Day (Fall Equinox)    | Orgies  | Oral, Anal, Vaginal              | Any Age (Male or Female - Human or Animal) |
| OCT. 29 | All Hallow Eve                | Blood   | Sexual Climax Association        | Any Age                                    |
| NOV. 1  | (Halloween)                   | Sexual  | With The Demons                  | (Male or Female)                           |
| NOV. 4  | Satanic Revels                | Sexual  | Oral, Anal, Vaginal              | 7-17 (Female)                              |
| DEC. 22 | **Feast Day (Winter Solstice) | Orgies  | Oral, Anal, Vaginal              | Any Age (Male or Female - Human or Animal) |
| DEC. 24 | Demon Revels                  | Da Meur | High Grand Climax                | Any Age (Male or Female)                   |

\*SIGNIFIES MOST IMPORTANT HOLIDAYS

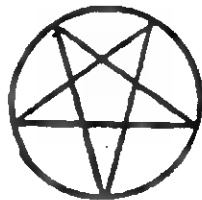
\*\*SIGNIFIES HOLIDAYS OF LESSER SIGNIFICANCE

## SIGNS OF SATAN

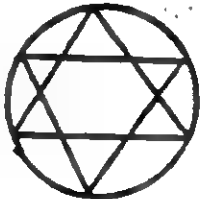
|   |  |
|---|--|
| AC/DC   | ANTI-CHRIST<br>DEVIL CHILD                 |
| ZOSO  | THREE HEADED DOG<br>GUARDS GATE TO HELL    |
| S   | SATAN/STONER                               |
| MARKOS  | ABRACADABRA                                |
| FFF   | "THE MARK OF THE BEAST"<br>(REV. 13:16-18) |
| 666   | ANTI-CHRIST                                |
| NATAS   | SATAN REVERSED                             |
| 6, 9, 13, XIII  | OCCULT NUMBERS                             |
|  | HORNS AND TAIL<br>ADDED TO ANY LETTER      |
|  | LIGHTNING BOLT<br>HEAVEN TO HELL STRENGTH  |
|  | SWASTIKA                                   |
|  | ANTI-CHRIST<br>CROSS OF CONFUSION          |



"PENTAGRAM" OR WITHOUT THE CIRCLE, THE "PENTACLE" MAY BE USED IN BOTH BLACK AND WHITE MAGIC. GENERALLY, THE TOP POINT REPRESENTS THE SPIRIT, AND THE OTHER POINTS REPRESENT WIND, FIRE, EARTH, AND WATER.



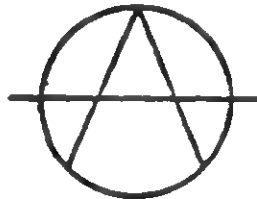
THE UPSIDE DOWN PENTAGRAM, OFTEN CALLED THE "BAPHOMET," IS STRICTLY SATANIC IN NATURE AND REPRESENTS THE GOAT'S HEAD.



THE "HEXAGRAM," ALSO REFERRED TO AS THE "SEAL OF SOLOMON" IS SAID TO BE ONE OF THE MOST POWERFUL SYMBOLS IN THE OCCULT.



HORNED HAND



THE SYMBOL OF "ANARCHY" REPRESENTS THE ABOLITION OF ALL LAW. INITIALLY, THOSE INTO "PUNK" MUSIC USED THIS SYMBOL, BUT IT IS NOW WIDELY USED BY HEAVY METAL FOLLOWERS.



HERE THE MOON GODDESS "DIANA" AND THE MORNING STAR OF "LUCIFER" ARE REPRESENTED. THIS SYMBOL MAY BE FOUND IN BOTH WHITE WITCHCRAFT AND SATANISM. WHEN THE MOON IS TURNED TO FACE THE OPPOSITE DIRECTION, IT IS PRIMARILY SATANIC.

## San Francisco Police Report

FRED...AN INTERESTING NOTE. ATTACHED IS A COPY OF A POLICE REPORT THAT WAS FROM A CRIME THE DAY WE LEFT ON THE CRUISE. I HEARD ABOUT IT ON THE RADIO ON THE WAY TO THE SHIP AND HAD LARS LOOK INTO IT. NOTE THE SIMILARITIES TO THE OTHER STORIES WE'VE SEEN. THE POLICE HOWEVER DON'T BELIEVE THESE PEOPLE WERE INVOLVED IN ANY KIND OF CULT. HE SAID THEY WERE REAL PATHETIC PEOPLE. SHE GOT OFF SEXUALLY WITH THAT SKULL...HAD SEXUAL FANTASIES ETC. WITH IT. THAT SKULL WAS VERY IMPORTANT TO HER AND ASKED THE HOMICIDE INSPECTOR IF AFTER SHE GOT OUT OF JAIL COULD SHE HAVE HER SKULL BACK...HE SAID NO. CAN YOU IMAGINE HOW MUCH OF THIS GOES ON AND NO ONE CONNECTS IT WITH A SATANIC CULT?

|   |  |   |  |  |  |  |  |  |  |  |  |
|---|--|---|--|--|--|--|--|--|--|--|--|
| INCIDENT NO.<br>870624094   |  | <input checked="" type="checkbox"/> INITIAL SUPPLEMENTARY |  | <input checked="" type="checkbox"/> BOOKED<br><input type="checkbox"/> CITED                           |  | DOMESTIC VIOLENCE<br>YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> |  | STATEMENT TAKEN<br>YES <input checked="" type="checkbox"/> NO <input type="checkbox"/>                   |  | ASSIGNED RECORD ROOM USE ONLY  |  |
| TYPE OF INCIDENT<br>ILLEGAL POSSESSION OF BODY  |  |   |  | M.O. CODE<br>3C4   |  | UNIT RPTG<br>06-05-87  |  | DATE & TIME OF OCCURRENCE<br>0600 HRS.   |  |  |  |
| DATE & TIME REPORTED TO POLICE<br>06-05-87 0600 HRS   |  |   |  | DATE & TIME REPORTED TO BUREAU OF CTR<br>06-05-87 0645 HRS   |  |  |  | NAME & STAR RPTD TO  |  |  |  |
| LOCATION OF OCCURRENCE<br>1598 RANKIN ST.   |  |   |  | LOCATION SENT TO<br>JAIL   |  |  |  | TYPE OF PREMISE<br>PUBLIC STREET   |  |  |  |
| REPORTING OFFICER<br>D FAIRBAIN *679  |  |   |  | REPORT APPROVED BY<br>JOAQUIN G SANTOS   |  |  |  | STAR<br>6  |  |  |  |
| CTM CODES V - VICTIM R - REPORTER W - WITNESS P - PARENT N - NOTIFY F - FUGITIVE<br>R S.F.P.D.  |  |   |  |  |  |  |  |  |  |  |  |
| VICTIM NAME (LAST, FIRST, MIDDLE)<br>R S.F.P.D.   |  |   |  | RACE<br>W N I C<br>J OTHER UNK   |  | SEX<br>- -   |  | DOB OR AGE<br>- -  |  | RES. PHONE<br>553-102  |  |
| RESIDENCE ADDRESS   |  |   |  | BUSINESS ADDRESS<br>2306 3RD ST.   |  |  |  | VICTIM OF CRIME NOTIFICATION<br>YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> STAR |  |  |  |
| OTHER INFORMATION MISSING PERSON INFORMATION<br>S.F.P.D. # 679 & 2140   |  |   |  | REPORTER FOLLOW-UP NOTIFICATION<br>YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> |  |  |  |  |  |  |  |
| SUSPECT CODES A - ADMONISHED B - BOOKED C - CITED D - DETAINED E - EXONERATED S - SUSPECT X - DIVERTED<br>B-1 MALON, ROBERT   |  |   |  |  |  |  |  |  |  |  |  |
| SUSPECT NAME (LAST, FIRST, MIDDLE)<br>B-1 MALON, ROBERT   |  |   |  | RACE<br>W N I C<br>J OTHER UNK   |  | SEX<br>M   |  | DOB OR AGE<br>08-24-55   |  | ALIAS  |  |
| HEIGHT<br>6-4   |  |   |  | WEIGHT<br>215  |  | HAIR COLOR<br>BLK BLN BRO GRY SANDY<br>RED BALD WHI UNK                                  |  | EYE COLOR<br>BLK BLU BRO GRY GRN<br>HAZ MIXED UNK  |  | ADDRESS<br>LIVES IN 1758 FORD ST W & NO LOCAL WASH. PLATES PK'D FRNT OF V. |  |
| WARRANT CITATION: WAKES 02-54298  |  |   |  | JAIL # 152   |  | BOOK CITE SECTION<br>N/W 642, 496 P.C., N/W 7052 H.C., 97A H.C.                          |  |  |  |  |  |
| VIOL. 40508(a), 12951   |  |   |  | STAR   |  | I.D. # 150C. SEC. OP. LIC., ARMY SER. #. C.I.C.1   |  |  |  |  |  |
| WHERE BURNED<br>CO. C   |  |   |  | BOOK CITE APPROVED BY<br>INSP. FALZON  |  | STAR # 507   |  | J.S. # 545-08-2510   |  | J.F. # 325196  |  |
| WHEN & WHERE CITED TO APPEAR: OTHER INFORMATION: ADDITIONAL DESCRIPTION OF SUSPECT<br>WEARING: GRN. ARMY SHIRT, BLK. BUZZBY'S T-SHIRT, BLU - JEANS, GRN. BOOTS  |  |   |  |  |  |  |  |  |  |  |  |
| VEHICLE CODES F - USED FELONY U - USED OTHER S - STOLEN R - RECOVERED B - BUSTED D - STRIPPED T - TOWED P - STOLEN PLATES L - L<br>U 1AXY 588 CA.   |  |   |  |  |  |  |  |  |  |  |  |
| YEAR<br>87  |  |   |  | MAKE<br>CHEV.  |  | MODEL<br>NOVA  |  | STYLE<br>2 DR.   |  | COLOR<br>GREEN   |  |
| CONDITION WHEN RECOVERED. 1 APPARENTLY DRIVEABLE 2 ENGINE & TRANSMISSION MISSING  |  |   |  | PLATES MISSING<br>1 NONE   |  | TOW CHECK NAME<br>1  |  | WALL SIGN<br>YES   |  |  |  |
| OTHER INFORMATION<br>TOWED TO 298 POTRERO (A.B.C TOWING) WITH HOLDS FOR HOMICIDE  |  |   |  |  |  |  |  |  |  |  |  |
| PROPERTY CONDITION CODES: S - STOLEN R - RECOVERED L - LOST E - EVIDENCE F - FOUND P - PROPERTY FOR SAFEKEEPING D - DAMAGE<br>E-1 ONE (1) HUMAN SKULL (TAKEN INTO CUSTODY BY CORONER'S OFFICE, TACHED RECEIPT SEE AT-   |  |   |  |  |  |  |  |  |  |  |  |
| E-2 ONE (1) CASSETT PLACARD IN NAME OF "JAMES MADISON LYONS" MK'D "679"   |  |   |  |  |  |  |  |  |  | VALUE  |  |
| E-3 ONE (1) ADDITIONAL WHT. MITL. PIECE FOUND WITH ABOVE MK'D "679"   |  |   |  |  |  |  |  |  |  | VALUE  |  |
| E-4 ONE (1) KNIFE W/ 10" BLADE & WOODEN HANDLE MADE IN FRANCE MK'D "679"  |  |   |  |  |  |  |  |  |  | VALUE  |  |
| BELOW INCLUDE ADDITIONAL HEADING, VICTIMS, SUSPECTS, VEHICLES AND/OR PROPERTY BEFORE BEGINNING NARRATIVE.<br>ADDITIONAL HEADING: PARTS / POSSESSION OF STOLEN PROPERTY.<br>ADDITIONAL EVIDENCE: E-5 ONE (1) SMALL BOTTLE CONTAINING A LIQUID, AND SOLID<br>WHT. SUBSTANCE OF SUSPECTED COCAINE (VIAL MK'D "679").<br>ADDITIONAL SUSPECT: 3-2 GREEN, COLLEEN W/F D.O.B. 1/4/51 HT. 5<br>WT. 120 LB. RED/GRN. ADDRESS: PAGE 1 OF 4 SFPD 377 (4) |  |   |  |  |  |  |  |  |  |  |  |

## ADDITIONAL INFO:

SUSPECT WANT: NO LOCAL ADDRESS CHARGING SECTION:

N/W 22350 HCS, N/W 7051 HCS, 8101 HCS, N/W 642 PC, N/W

HCS / PLUS OUTSTANDING WARRANTS: WARRANT 00273702 VIOLEN

HCSA? (A) 21453 (J) C.V.C. BAIL \$ 86.00

NARRATIVE: WHILE ON PATROL IN OUR MK'D BLK. AND WAT SQUAD CAR OFCR TOTAH #2240 AND I WERE REQUESTED VIA COMMUNICATION TO RESPOND TO THE ABV. LOCATION ON A REPORT OF A VEHICLE ON FIRE AND POSSIBLY OCCUPIED. UPON OUR ARRIVAL OFCR. TOTAH AND I OBS'D A GRN. CHEVY NOVA PARKED AT THE END OF RANKIN ST. AS WE DREW NEARER WE COULD BOTH SEE THE CAR'S TWO OCCUPANTS HURRIEDLY MOVING ABOUT INSIDE. AS I RADIOED OUR EXACT LOCATION, OFCR. TOTAH APPROACHED THE NOVA AND IMMEDIATELY CALLED OUT TO ME TO COME OVER. MOVING TO THE PARKED CAR TOTAH POINTED INTO THE CAR AND QUERIED "WHAT DO YOU THINK OF THAT?..." THERE TO MY SURPRISE, THROUGH THE WINDSHIELD I COULD CLEARLY MAKE OUT A HUMAN SKULL RESTING ON TOP OF THE DASHBOARD. TOTAH AND I THEN ORDERED BOTH OCCUPANTS OUTSIDE OF THE CAR, AND HURRIEDLY CONDUCTED A PAT SEARCH FOR WEAPONS. SATISFIED THAT NEITHER OF THE CAR'S OCCUPANTS HAD ANY WEAPONS, I THEN CALLED FOR A POTRERO STATION SGT. TO RESPOND TO OUR LOCATION AND ADVISE US. SGT. CARLIN #155 ACKNOWLEDGED HIS RESPONSE. I THEN CONTACTED COMMUNICATIONS AND INFORMED THEM WHAT WE HAD DISCOVERED. SGT. CARLIN ARRIVED AND TOLD US TO STANDBY, PENDING HCS'S RESPONSE. HEADQUARTERS SHORTLY AFTERWARD INFORMED OUR UNIT TO MAINTAIN THE CRIME SCENE, PENDING THE ARRIVAL OF OUR HOMICIDE TEAM AND CRIME SCENE UNITS. PAGE 2 OF 4

ICSS ENTRY BY:

DURING THE INTERIM, TOTAH AND I CONCERNED FOR OUR SAFETY CONDUCTED A SEARCH OF THE VEHICLE'S INTERIOR. THERE IN PLAIN SIGHT ON THE BACKSEAT OF THE CAR WAS A LARGE WHT. HANDLED KNIFE (E-4) WHICH FOR CRIME SCENE PURPOSES WAS LEFT IN PLACE. FEARING THE POSSESSION OF OTHER WEAPONS, CONTRABAND, AND POSSIBLY ADDITIONAL FRUITS OF THE CRIME, WE ASKED MS. GREEN FOR PERMISSION TO EXAMINE THE CONTENTS OF HER PURSE. AFTER GRACIOUSLY CONSENTING, WE LOCATED (E-2 AND E-3) A CASSETT PLACARD, AND MATCHING WHT METAL PIECE. THE PLACARD READ "JAMES MADISON LYONS, DIED JAN. 22<sup>ND</sup> 1901, AGED 68 YEARS, 2 MOS., 27 DAYS" UPON READING THE ENGRAVE INSCRIPTION, WE SEIZED THE PLACARD AND HELD IT FOR EVIDENCE. ALSO IN THE PURSE WAS A SMALL VIAL CONTAINING A CLEAR LIQUID, AND A WHT. CHUNK LIKE SUBSTANCE, WHICH FROM EXPERIENCE WE BELIEVED TO BE "READY-ROCK" COCAINE. OFCR TOTAH TURNED THIS OVER TO ME TO HOLD AS EVIDENCE (E-5). HOMICIDE INSPECTORS FALZON # 507 AND KLOTZ # 1796 THEN ARRIVED SHORTLY AFTER THE CORONER'S VAN. OFCR. SLEADD # 775 TOOK PHOTOS OF THE CAR'S INTERIOR AND AFTER EXAMINING THE SKULL FALZON, AND KLOTZ TURNED IT OVER TO CORONER'S STEWARD WEBER # 224, WHO ISSUED ME A RECEIPT FOR SAME (E-1). TOTAH AND I THEN TRANSPORT BOTH SUSPECTS, WHO HAD BEEN IDENTIFIED AS (B-1) ROBERT MASON, AND (B-2) COLLEEN GREENE, TO ROOM 450 AT THE HALL OF JUSTICE. THERE THEY WERE INTERVIEWED BY INSP. FALZON WHO IN CONJUNCTION WITH A.D.A. CUMMINGS APPROVED THE ABOVE LISTED CHARGES. BOTH MASON AND GREENE WERE THEN TAKEN BACK TO POTRERO STATION FOR PROCESSING. AT POTRERO THEY WERE BOOKED ACCORDING TO THE ABOVE CHARGES. IN ADDITION TO WARRANTS CONFIRM. PAGE 3 OF 4

ICSS ENTRY BY:

|                             |  |              |   |
|-----------------------------|--|--------------|---|
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A NARCO. LAB LINE NUMBER, WHICH I THEN HAND CARRIED TO  
THE NARCOTICS SECTION AT 850 CALYANT ST.

COPIES TO "JUVENILE"  
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cc: O'Neil  
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Intelligence (1)  
Carmen (1)

## XI.

### ATTEMPTS BY POLICE TO MINIMIZE, OR POSSIBLY COVER UP, THE PROBLEM

Some police departments, including the FBI, are apparently attempting to minimize, or possibly cover up, the satanic cult problem.

# SEATTLE POLICE DEPARTMENT MEMORANDUM

TO: VICE SECTION PERSONNEL

DATE 1-24-89

FROM: Captain P.A. Munter *PAH*

PAGE 1 OF 1

SUBJECT: Information on Satanism - CONFIDENTIAL

It has come to my attention that some time ago the Vice Section became involved in an investigation that had "Satanic" (devil worship) overtones. That investigation has since been closed and the file has been sent to the Criminal Information Section (Intelligence) for storage, etc.

Be advised that effective immediately:

1. Vice Section Personnel are not to seek or accept the role of "Department Expert" on the subject of Satanism;
2. No files, books, pictures, or other printed material are to be kept on the subject;
3. Any Satanic information that comes to our attention as part of ■ legitimate prostitution, sexual abuse of children, or other case will be promptly and thoroughly screened with ■ supervisor;
4. Any other Satanic type information that comes to our attention will be promptly forwarded to the Criminal Information Section for their review, screening and/or filing.

The type of information at issue is specifically regulated by City Ordinance SMC 14.12 (The "Intelligence Ordinance" - See Your SMC/RCW green binder).

Criminal Information Section Personnel are trained and experienced at handling the many and specific provisions of the ordinance. They are available to assist us if this type of information becomes ■ question during the course of ■ Vice Investigation.

See me or ■ supervisor if you have any questions about this directive.

cc: Major B.A. Thompson  
Lt. Adams, C.I.S.  
Leo Poort  
All Vice Section Personnel

# Satanic, Occult, Ritualistic Crime: A Law Enforcement Perspective

By KENNETH V. LANNING, Supervisory Special Agent, Behavioral Science Instruction and Research Unit, FBI Academy, Quantico, Virginia

*Note: This article was completed after the killings in Matamoros, Mexico, became known in April 1989. There is nothing known by the author about this case that changes the opinions and recommendations set forth in this article.*

The belief that there is a connection between satanism and crime is certainly not new. In fact, one of the oldest theories of crime causation is demonology. Concern about satanic or occult activity has peaked from time to time throughout history. Concern in the late 1970s focused primarily on "unexplained" deaths and mutilations of animals, and in recent years has focused on child sexual abuse and the alleged human sacrifice of missing children. In 1999, it will probably focus on the impending "end of the world."

Today, satanism and a wide variety of other terms are used interchangeably in reference to certain crimes. This discussion will analyze the nature of "satanic, occult, ritualistic" crime and focus on appropriate law enforcement responses to it.

Recently a flood of law enforcement seminars and conferences have dealt with satanic and ritualistic crime. These training conferences have various titles, such as "Occult in Crime," "Satanic Cults," "Ritualistic Crime Seminar," "Satanic Influences in Homicide," "Occult Crimes, Satanism and Teen Suicide" and "Ritualistic Abuse of Children."

The typical conference runs from one to three days and many of them include the same presenters and instructors. A wide variety of topics are usually discussed during this training, either as individual presentations by different instructors or grouped together by one or more instructors. Typical topics covered include the following:

1. Historical overview of satanism, witchcraft and paganism from ancient to modern times.
2. Nature and influence of fantasy role-playing games, such as Dungeons and Dragons.
3. Lyrics, symbolism and influence of rock and roll, Heavy Metal and Black Metal music.

4. Teenage "stoner" gangs, their symbols and their vandalism.

5. Teenage suicide by adolescents dabbling in the occult.

6. Crimes committed by self-styled satanic practitioners, including grave and church desecrations and robberies, animal mutilations and even murders.

7. Ritualistic abuse of children as part of bizarre ceremonies and human sacrifices.

8. Organized, traditional multigenerational satanic groups involved in organized conspiracies, such as taking over day care centers, infiltrating police departments and trafficking in human sacrifice victims.

9. The "Big Conspiracy" theory, which implies that satanists are responsible for such things as Adolph Hitler, World War II, abortion, pornography, Watergate and Iranagate, and have infiltrated the Department of Justice, the Pentagon and the White House.

During the conferences, these nine items are linked together through the liberal use of the word "satanism" and some common symbolism (pentagrams, 666, demons, etc.). The implication often is that all are part of a continuum of behavior, a single problem or some grand conspiracy. The information presented is a mixture of fact, theory, opinion, fantasy and paranoia, and because some of it can be proven or corroborated (desecration of cemeteries, vandalism, etc.), the implication is that it is all true and documented. The distinctions among the different items are blurred even if, occasionally, a presenter tries to make them. This is complicated by the fact that almost any discussion of satanism and witchcraft is interpreted in the light of the religious beliefs of those in the audience. Faith, not logic and reason, governs the religious beliefs of most people. As a result, some normally skeptical law enforcement officers accept the information disseminated at these conferences without critically evaluating it or questioning the sources. Nothing said at such conferences will change the religious beliefs of the attendees. Such conferences illustrate the ambiguity and wide variety of terms involved in this issue.

## Definitions

The words satanic, occult and ritualistic are often used interchangeably. It is difficult to precisely define Satanism (with a capital S), and no attempt will be made to do so here. However, it is important to realize how the word satanism (with a small s) is used by many people. Simply put, for some people satanism is any religious belief system other than their own. The Ayatollah Khomeini referred to the United States as the "Great Satan." In the British Parliament, a Protestant leader called the Pope the anti-Christ. In her book, *Preparation for War*, Rebecca Brown, M.D., has a chapter entitled "Is Roman Catholicism Witchcraft?" Dr. Brown also lists among the "doorways" to satanic power and demon infestation the following: fortune tellers, horoscopes, fraternal oaths, vegetarianism, yoga, self-hypnosis, relaxation tapes, acupuncture, biofeedback, fantasy role-playing games, adultery, homosexuality, pornography, judo, karate and rock music. Dr. Brown states that rock music "was a carefully mastered plan by none other than Satan himself." The ideas expressed in this book may be extreme and even humorous. This book, however, has been recommended as a serious reference in law enforcement training material on this topic.

In books, lectures, handout materials and conversations, the author has heard all of the following referred to as satanism:

- Church of Satan
- Ordo Templi Orientis
- Temple of Set
- Demonology
- Witchcraft
- Paganism
- Santeria
- Voodoo
- Rosicrucians
- Freemasonry
- Knights Templar
- Stoner Gangs
- Heavy Metal Music
- Rock Music
- KKK
- Nazis
- Scientology
- Unification Church
- The Way

Hare Krishna  
Rajneesh  
Religious Cults  
New Age  
Astrology  
Channeling  
Transcendental Meditation  
Holistic Medicine  
Buddhism  
Hinduism  
Mormonism  
Islam  
Orthodox Church  
Roman Catholicism

At law enforcement training conferences, witchcraft, santeria, paganism and the occult are frequently referred to as forms of satanism. It may be a matter of definition, but these things are not necessarily the same as traditional Satanism. The worship of lunar goddesses and nature and the practice of fertility rituals is not satanism. Santeria is a combination of 17th century Roman Catholicism and African paganism.

Occult is simply "hidden." All unreported or unsolved crimes might be regarded as occult, but in this context the term refers to the action or influence of supernatural powers, some secret knowledge of them or an interest in paranormal phenomena. Occult does not imply satanism, evil, wrongdoing or crime. Indeed, historically the principal crimes deserving of consideration as "occult crimes" are the frauds perpetrated by fortune tellers and "psychics" who, for a fee, arrange visitations with dead loved ones and commit other financial crimes against the gullible.

Many individuals define satanism from a totally Christian perspective, using this word to describe the power of evil in the world. With this definition, any crimes, especially those which are particularly bizarre, repulsive or cruel, can be viewed as satanic in nature. Yet, it is just as difficult to precisely define satanism as it is to precisely define Christianity or any complex spiritual belief system.

### What is Ritualistic Crime?

The biggest confusion, however, is over the word ritualistic. During law enforcement training conferences on this topic, ritualistic almost always means to mean satanic or at least spiritual. Ritual can refer to a prescribed religious ceremony, but in its broader meaning refers to any customarily repeated act or series of acts. The need to repeat these acts can be cultural, sexual or psychological as well as spiritual.

Cultural rituals could include such things as what a family eats at Thanksgiving Day or when and how presents are opened at Christmas. The initiation ceremonies of fraternities, sororities, gangs and other social clubs are other examples of cultural rituals.

Since 1972, the author has lectured about sexual ritualism, which is nothing

more than repeatedly engaging in an series of acts in a certain manner because of a sexual need. In order to become aroused and/or gratified, a person must engage in the in a certain way. This sexual ritualism includes such things as the physical characteristics, age, gender of the victim, the particular sequence of acts, the bringing of specific objects and the use of certain words or phrases.

This is more than the concept of M.O. (method of operation) known to most police officers. M.O. is something done by an offender because of a need. Sexual ritual is something done by an offender because of a need. Deviant acts, such as urinating on, defecating or even eviscerating a victim, are far more likely to be the result of sexual ritualism than religious or "satanic" ritualism.

From a criminal investigative perspective, two other forms of ritualism must be recognized. The *Diagnostic and Statistical Manual of Mental Disorders (DSM-III-R)* defines obsessive-compulsive disorder (OCD) as "repetitive, purposeful and intentional behaviors that are performed in response to an obsession, or according to certain rules or in a stereotyped fashion." Such compulsive behavior frequently involves rituals. Although such behavior usually involves noncriminal activity such as excessive hand washing or checking that doors are locked, occasionally compulsive ritualism can be part of criminal activity. Certain gamblers or firesetters, for example, are thought by some authorities to be motivated in part through such compulsions. Ritual can also stem from psychotic hallucinations and delusions. A crime can be committed in a precise manner because a voice told the offender to do it that way or because a divine mission required it.

To make this more confusing, cultural, religious, sexual and psychological ritualism can overlap. Some psychotic people are preoccupied with religious delusions and hear the voice of God or Satan telling them to do things of a religious nature. Offenders who feel little, if any, guilt over their crimes may need little justification for their antisocial behavior. As human beings, however, they may have fears, concerns and anxiety over getting away with their criminal acts. It is difficult to pray to God for success in doing things that are against His commandments. A negative spiritual belief system may fulfill their human need for assistance from and belief in a greater power or to deal with their superstitions. Compulsive ritualism (e.g., excessive cleanliness or fear of disease) can be introduced into sexual behavior. Even many "normal" people have a need for order and predictability and therefore may engage in family or work rituals. Under stress or in times of

change, this need for order and ritual may

Ritualistic crime may fulfill the cultural, spiritual, sexual and psychological needs of an offender. Crimes may be ritualistically motivated or may have ritualistic elements. The ritual behavior may also fulfill basic criminal needs to manipulate victims, get rid of rivals, send a message to enemies and intimidate co-conspirators. The leaders of a group may want to play upon the beliefs and superstitions of those around them and try to convince accomplices and enemies that they—the leaders—have special or "supernatural" powers.

The important point for the criminal investigator is to realize that most ritualistic criminal behavior is not motivated simply by satanic or religious ceremonies. At law enforcement conferences, presenters have attempted to make an issue of distinguishing between "ritual," "ritualized" and "ritualistic" abuse of children. These subtle distinctions, however, are of no significant value to the criminal investigator.

### What is Ritualistic Abuse of Children?

This is not an easy question to answer. Most people today use the term to refer to abuse of children that is part of some evil spiritual belief system, which almost by definition must be satanic.

Dr. Lawrence Pazder, author of *Michelle Remembers*, defines ritualized abuse of children as "repeated physical, emotional, mental and spiritual assaults combined with a systematic use of symbols and ceremonies designed to turn a child against itself, family, society and God." He also states that "the sexual assault has ritualistic meaning and is not for sexual gratification."

This definition may have value for academics, sociologists and therapists, but it has potential problems for law enforcement. Certain acts engaged in with children (kissing, touching, appearing naked, etc.) may be criminal if performed for sexual gratification. If the ritualistic acts are in fact performed for spiritual indoctrination, potential prosecution can be jeopardized, particularly if the acts can be defended as constitutionally protected religious expression. The mutilation of a baby's genitals for sadistic sexual pleasure is a crime. The circumcision of a baby's genitals for religious reasons is most likely not a crime. The intent of the acts is important for criminal prosecution.

The author has been unable to precisely define ritualistic abuse and prefers not to use the term. It is confusing, misleading and counterproductive. Certain observations, however, are important for investigative understanding.

Not all spiritually motivated ritualistic activity is satanic. Santeria, witchcraft, voodoo and most religious cults are not satanism. In fact, most spiritually or religiously based abuse of children has

abuse that could be termed ritualistic by various definitions is more likely to be physical and psychological rather than sexual in nature. If a distinction needs to be made between satanic and non-satanic child abuse, the indicators for that distinction must be related to specific satanic symbols, artifacts, doctrine, rather than the mere presence of any ritualistic element.

Not all such ritualistic activity with a child is a crime. Almost all parents with religious beliefs indoctrinate their children into that belief system. Is circumcision for religious reasons child abuse? Does having a child kneel on a hard floor reciting the rosary constitute child abuse? Does having a child chant a satanic prayer or attend a black mass constitute child abuse? Does a religious belief in corporal punishment constitute child abuse? Does group care of children in a commune or cult constitute child abuse? Does the fact that any acts in question were performed with parental permission affect the nature of the crime? Many ritualistic acts, whether satanic or not, are simply not crimes.

When a victim describes and investigation corroborates what sounds like ritualistic activity, several possibilities must be considered. The ritualistic activity may be part of the excessive religiosity of a mentally ill, psychotic offender. It may be a misunderstood part of sexual ritualism. The ritualistic activity may be incidental to any real abuse. The offender may be involved in ritualistic activity with a child and also may be abusing a child, but one may have little or nothing to do with the other.

The offender may be deliberately engaging in ritualistic activity with a child as part of child abuse. The motivation, however, may not be to indoctrinate the child into a belief system, but to lower the inhibitions of, to control and manipulate, and/or to confuse the child. In all the turmoil over this issue, it would be a very effective strategy for any child molester to deliberately introduce ritualistic elements to his crime to confuse the child and therefore the criminal justice system.

The ritualistic activity and the child abuse may be integral parts of a spiritual belief system. In that case, the greatest risk is to the children of the practitioners. But this is true of all cults, not just satanic cults. A high potential of abuse exists for any children raised in a group isolated from the mainstream of society, especially if the group has a

charismatic leader whose orders are unquestioned and blindly obeyed by the members. Sex, money and power are most often the main motivations of the leaders of such cults.

#### What Makes a Crime Satanic, Occult or Ritualistic?

Some would argue that it is the offender's spiritual beliefs or membership in a cult or "church." If that is the criteria, why not label the crimes committed by Protestants, Catholics and Jews in the same way? Are the atrocities of Jim Jones, Guyana, Christian crimes?

Some would answer that it is the presence of certain symbols in the possession or home of the perpetrator.

What does it mean then to find a crucifix, Bible, rosary, etc., in the possession or home of a bank robber, embezzler, child molester or murderer? If different criminals possess the same symbols, are they necessarily part of a big conspiracy?

Others would answer that it is the presence of certain symbols such as pentagrams, inverted crosses and the like in the crime scene. What does it mean, then, to find a symbol spray-painted on a wall or carved into the body of a victim? What does it mean for a perpetrator to leave a Bible tied to his murder victim? What about the possibility that an offender deliberately left such symbols to make it look like a "satanic" crime?

Some would argue that it is the bizarreness or cruelty of the crime: body mutilation, amputation, drinking of blood, eating of flesh, use of urine or feces. Does this mean that all individuals involved in lust murder, sadism, vampirism, cannibalism, urophilia and coprophilia are satanists or occult practitioners? What does this say about the bizarre crimes of psychotic killers such as Ed Gein or Richard Trenton Chase, both of whom mutilated their victims as part of their psychotic delusions?

A few might argue that it is the fact that the crime was committed on a date with satanic or occult significance (Halloween, May Eve, etc.) or the fact that the perpetrator claims that Satan told him to commit the crime. What does this mean for crimes committed on Thanksgiving or Christmas? What does this say about crimes committed by perpetrators who claim that God or Jesus told them to do it? One note of interest is the fact that in handout and reference material collected by the author, the number of dates with satanic or occult significance ranges from 8 to 110. This is compounded by the fact that practitioners sometimes stated that satanists celebrate these holidays on several days either side of the official date that the birthdays of practitioners are also be holidays. The exact names and exact dates of the holidays and the meaning of symbols listed may also vary depending on who prepared the material. The handout material is often distributed without identifying the author or documenting the original source of the information. It is then frequently photocopied by attendees and passed on to other police officers with no one really knowing its validity or origin.

## Far more crime and child abuse has been committed by zealots in the name of God, Jesus and Mohammed than has ever been committed in the name of Satan.

Most, however, would probably answer that what makes a crime satanic, occult or ritualistic is the motivation for the crime. It is a crime that is spiritually motivated by a religious belief system. How then do we label the following true crimes?

- Parents defy a court order and send their children to an unlicensed Christian school.

- Parents refuse to send their children to any school because they are waiting for the second coming of Christ.

- Parents beat their child to death because he or she will not follow their Christian beliefs.

- Parents violate child labor laws because they believe the Bible requires such work.

- Individuals bomb an abortion clinic or kidnap the doctor because their religious belief system says abortion is murder.

- A child molester reads the Bible to his victims in order to justify his sex acts with them.

- Parents refuse life-saving medical treatment for a child because of their religious beliefs.

- Parents starve and beat their child to death because their minister said the child was possessed by demonic spirits.

Some people would argue that the Christians who committed the above crimes misunderstood and distorted their religion, while satanists who commit crimes are following theirs. But who decides what constitutes a misinterpretation of a religious belief system? The individuals who committed the above-described crimes, however misguided, believed that they were following their religion as they understood it. Religion is used to justify such behavior as the Crusades, the Inquisition, Apartheid, segregation, and violence in Northern Ireland, India and Lebanon.

Who decides exactly what "satanists" believe? In this country, we cannot even agree ■ what Christians believe. At many law enforcement conferences, *The Satanic* ■ is used for this, and it is often contrasted or compared with the Christian Bible. *The Satanic* ■ is, in essence, a 150-page paperback ■ written by one man in 1969. To compare ■ to a book written by over ■ authors ■ a period of thousands of years is ridiculous, even ignoring the possibility of divine revelation in the Christian Bible. What satanists believe certainly isn't limited to other peoples' interpretation of ■ few books. More importantly, it is subject to ■ degree of interpretation by individual believers, just ■ Christianity is.

The fact is that far ■ crime and child abuse has been committed by zealots in the ■ of God, Jesus and Mohammed than has ever been committed in the ■ of Satan. Many people don't like that statement, but few can argue with it.

Although defining a crime as satanic, occult or ritualistic would probably involve a combination of the criteria set forth above, the author has been unable to clearly define such a crime. Each potential definition presents a different set of problems when measured against ■ objective, rational and constitutional perspective. Each offender in a group may have a different motivation for the crime. The author has discovered that the facts of ■ called "satanic crimes" ■ often significantly different from what is described at law enforcement training conferences ■ in the media. The actual involvement of satanism ■ the occult in these cases usually turns out to be secondary, insignificant or nonexistent.

### The Law Enforcement Perspective

The perspective from which one looks at satanic, occult or ritualistic crime is extremely important. Sociologists, therapists, religious leaders, parents and just plain citizens each have their own valid concerns and views about this issue. This discussion, however, will deal only with the law enforcement perspective.

The law enforcement perspective must focus on crime, recognizing that the fact that ■ activity ■ "satanic" does not necessarily mean it is a crime or that it is not ■ legitimate religious practice protected by the First Amendment. Within the personal religious belief system of ■ law enforcement officer, Christianity may be good and satanism evil. Under the

Constitution, however, both are neutral.

This ■ an important, but difficult, concept for many law enforcement officers to accept. They are paid ■ uphold the Constitution and enforce the penal code, not the Ten Commandments. The apparently increasing numbers of teenagers and some adults dabbling in satanism and the occult may be cause for ■ for parents, school officials and society. What law enforcement ■ should do about ■ is another matter entirely. Police interference with free exercise of constitutional rights potentially ■ major problems and conflicts.

What is the justification for law enforcement officers giving presentations on satanism and the occult to citizen groups, PTAs or school assemblies? ■ it public relations, ■ safety program or crime prevention? If it ■ crime prevention, how much crime can ■ linked to satanic or occult activity, and what do such presentations do to prevent the crime? Law enforcement agencies should carefully consider the legal implications and justification for such presentations. Is the fact that satanism or the occult ■ or can be ■ negative influence on ■ people enough justification for such law enforcement efforts?

When ■ emotional issue, such ■ the sexual abuse of children, is combined with ■ even ■ emotional issue, such as people's religious beliefs, ■ is difficult to maintain objectivity and remember the law enforcement perspective. Some police officers may even ■ that all crime is caused by evil, all evil is caused by Satan and, therefore, all crime ■ satanic crime. This may be a valid religious perspective, but it ■ of no relevance to the investigation of crime for purposes of prosecution.

Many of the police officers who lecture ■ satanic or occult crime do not ■ investigate such cases. Their presentations are ■ a reflection of their personal religious beliefs than documented investigative information. They are absolutely entitled ■ their beliefs, but introducing themselves as current or former police officers and then speaking ■ religious advocates causes confusion. As difficult ■ it might be, police officers must separate the religious and law enforcement perspectives when they ■ lecturing ■ investigating in their official capacities as law enforcement officers. Many law enforcement officers begin their presentations by stating that they ■ not addressing or judging anyone's religious beliefs, and then proceed to do exactly that.

Some police officers have resigned rather than curtail or limit their involvement in this issue ■ ordered by their

departments. Perhaps such officers deserve credit for recognizing that they could ■ longer keep the perspectives separate.

Law enforcement officers who believe that the investigation of satanic/occult crime puts them in conflict with supernatural forces of evil should probably not be assigned to these cases. If, however, such officers must be ■ are assigned, they will need the power of their own spiritual belief system in order to deal with the superstition and religious implications of these ■. The religious beliefs of officers should provide spiritual strength and support for them, but should not affect the objectivity and professionalism of the investigation.

The law enforcement perspective requires avoiding the paranoia that has crept into this issue and into ■ of the law enforcement training conferences. Paranoid belief systems are characterized by the gradual development of intricate, complex and elaborate systems of thinking based on and often proceeding logically from misinterpretation of actual events. Paranoia typically involves hypervigilance over the perceived threat, the belief that danger awaits around every corner and the willingness ■ take up the challenge and do something about it. Another very important aspect of this paranoia is the belief that those who do

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**Law enforcement officers must be objective fact finders. It is not their job to believe children or other complainants; it is their job to listen.**

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not recognize the threat ■ evil and corrupt. In this extreme view, one is either with them or against them.

Concern over satanic crime and ritualistic abuse of children is highly polarizing. After one presentation ■ this topic, a student wrote in a critique that the author ■ obviously an "agnostic cultist." Some zealots ■ use the ■ "clean" to refer to law enforcement officers who have not been infiltrated by the satanists. ■ police officers ■ military personnel practice satanism ■ paganism, does that ■ that law enforcement and the military have been infiltrated? The word "infiltrated" is used only when talking about an unpopular belief system. Protestants, Catholics and Jews ■ no longer thought of ■ "infil-

trating" the police and military, but not long ago Jews were thought by many to have done so.

Overzealousness and exaggeration motivated by the religious fervor of those involved in law enforcement training is more acceptable than that motivated by ego or profit. There are those who are deliberately distorting and hyping this issue for personal notoriety and profit. Satanic and occult crime has become a growth industry. Speaking fees, books, video and audio tapes, prevention material, and television and radio appearances all bring egoistic and financial rewards.

Law enforcement officers must be objective fact finders. It is not their job to believe children or other complainants. It is their job to listen. The law enforcement perspective can't ignore the lack of physical evidence (no bodies or even hairs, fibers or fluids left by violent murders), the difficulty in successfully committing a large-scale conspiracy crime (the more people involved in any crime conspiracy, the harder it is to get away with it), and human nature (intra-group conflicts resulting in individual self-serving disclosures would be bound to occur in any group involved in organized kidnapping, baby breeding and human sacrifice). If and when members of a destructive cult commit murders, they are bound to make mistakes, leave evidence and eventually make admissions in order to brag about their crimes or to reduce their legal liability. The discovery of the murders in Matamoros, Mexico, in April 1989 and the results of the subsequent investigation are good examples of these dynamics.

Bizarre crime and evil can occur without organized satanic activity. The law enforcement perspective requires that we distinguish between what we know and what we're not sure of.

The facts are

- Some individuals believe in and are involved in satanism and the occult.
- Some of these individuals commit crime.
- Some groups of individuals share these beliefs and involvement in satanism and the occult.
- Some members of these groups commit crime together.

The unanswered questions are

- What is the connection between the belief system and the crimes committed?
- Is there an organized conspiracy of satanic and occult believers responsible for interrelated serious crime (e.g., molestation, murder)?

After all the hype and hysteria is put aside, the realization sets in that most satanic/occult activity involves the commission of no crimes, and that which does

usually involves the commission of relatively minor crimes such as trespassing, vandalism, cruelty to animals or petty thievery. The law enforcement problems most often linked to satanic or occult activity are vandalism, desecration of churches and cemeteries, thefts from churches and cemeteries, teenage gangs, animal mutilations, teenage suicide, child abuse, kidnapping, and murder and human sacrifice.

Valid evidence shows some "connection" between satanism and the occult and the first six problems set forth above. The "connection" to the last three problems is far more uncertain.

Even where there seems to be a "connection," the nature of the connection needs to be explored. It is easy to blame involvement in satanism and the occult for behaviors that have complex motivations. A teenager's excessive involvement in satanism and the occult is usually a symptom of a problem and not the cause of a problem. Blaming satanism for a teenager's vandalism, theft, suicide or even act of murder is like blaming a criminal's offenses on his tattoos: both are often signs of the same rebelliousness and lack of self-esteem that contribute to the commission of crimes.

The law enforcement investigator must objectively evaluate the legal significance of any criminal's spiritual beliefs. In most cases, including those involving satanists, it will have little or no legal significance. If a crime is committed as part of a spiritual belief system, it should make no difference which belief system it is. The crime is the same whether a child is abused or murdered as part of a Christian, Hare Krishna, Moslem or any other belief system. Crimes generally are not labeled with the name of the perpetrator's religion. Why then are the crimes of child molesters, rapists, sadists and murderers who happen to be involved in satanism and the occult labeled as satanic or occult crimes? If criminals use a spiritual belief system to rationalize and justify or to facilitate and enhance their criminal activity, should the focus of law enforcement be on the belief system or on the criminal activity?

Several documented murders have been committed by individuals involved in one way or another in satanism or the occult. In some of these murders, the perpetrator has even introduced elements of the occult (e.g., satanic symbols at the crime scene). Does that automatically make these satanic murders? It is the author's opinion that the answer is no. Ritualistic murders committed by serial killers or sexual sadists are not necessarily satanic or occult murders. Ritualistic murders committed by psy-

chotic killers who hear the voice of Satan are no more satanic murders than murders committed by psychotic killers who hear the voice of Jesus are Christian murders.

Rather, a satanic murder can be defined as one committed by two or more individuals who rationally plan the crime and whose primary motivation is to fulfill a prescribed satanic ritual calling for the murder. By this definition, the author has been unable to identify even one documented satanic murder in the United States. Although such murders may have and can occur, they appear to be few in number. In addition, the commission of such killings would probably be the beginning of the end for such a group. It is highly unlikely that they could continue to kill several people, every year, year after year, and not be discovered.

A brief typology of satanic and occult practitioners is helpful in evaluating what relationship, if any, such practices have to crimes under investigation. The following typology is adapted from the investigative experience of Officer Sandi Gallant of the San Francisco Police Department, who began to study the criminal aspects of occult activity long before it became popular. No typology is perfect, but the author uses this typology because it is simple and offers investigative insights. Most practitioners fall into one of three categories, any of which can be practiced alone or in groups.

1. *Youth Subculture.* Most teenagers involved in fantasy role-playing games, heavy metal music or satanism and the occult are going through a stage of adolescent development and commit no significant crimes. The teenagers who have more serious problems are usually those from dysfunctional families or those who have poor communication within their families. These troubled teenagers turn to satanism and the occult to overcome a sense of alienation, to obtain power or to justify their antisocial behavior. For these teenagers, it is the symbolism, not the spirituality, that is important. It is either the psychopathic or the oddball, loner teenager who is most likely to get into serious trouble. Extreme involvement in the occult is a symptom of a problem, not the cause. This is not to deny, however, that satanism and the occult are negative influences for a troubled teenager. But to hysterically warn teenagers to avoid this "mysterious, powerful and dangerous" thing called satanism will drive many teenagers right to it. Some rebellious teenagers will do whatever will most shock and outrage society in order to flaunt their rejection of adult norms.

2. *Dabblers (Self-styled).* For these practitioners, there is little or no spiritual motivation. They mix satanism, witchcraft and paganism. Symbols mean what-

ever they want them to mean. Molesters, rapists, drug dealers and murderers may dabble in the occult and may commit their crimes in a ceremonial or ritualistic way. This category has the potential to be the most dangerous, and most of the "satanic" killers fall into this category. Their involvement in satanism and the occult is a symptom of a problem and a rationalization and justification of antisocial behavior. Satanic/occult practices (as well as those of other spiritual belief systems) can be used as a mechanism to facilitate criminal objectives.

3. *Traditional (Orthodox, Multigenerational)*. These are the true believers. They are usually wary of outsiders. Because of this and constitutional issues, such groups are difficult for law enforcement to penetrate. Although there is much we don't know about these groups, as of now there is little or no hard evidence that they are involved in serious, organized criminal activity. In addition, instead of being self-perpetuating master crime conspirators, true believers probably have a similar problem with their teenagers rebelling against their belief system.

Many police officers ask what to look for during the search of the scene of suspected satanic activity. The answer is simple: look for evidence of a crime. A pentagram is no more criminally significant than a crucifix unless it corroborates a crime or a criminal conspiracy. If a victim's description of the location or the instruments of the crime includes a pentagram, then the pentagram would be evidence. But the same would be true if the description included a crucifix.

There is no way any one law enforcement officer can become knowledgeable about all the symbols and rituals of every spiritual belief system that might become part of a criminal investigation. The officer needs only to be trained to recognize the possible investigative significance of such signs, symbols and rituals. Knowledgeable religious scholars, academics and other true experts in the community can be consulted if a more detailed analysis is necessary. Any analysis, however, may have only limited application, especially to cases involving teenagers, dabblers and other self-styled practitioners. The fact is, signs, symbols and rituals can mean anything that practitioners want them to mean and/or anything that observers interpret them to mean. The meaning of symbols can also change over time, place and circumstance. Is a swastika spray-painted on a wall an ancient symbol of prosperity and good fortune, a recent symbol of Nazism and anti-Semitism, or a current symbol of paranoia and adolescent defiance? The peace sign, which in the 1960s was a familiar antiwar symbol, is now supposed to be a satanic symbol.

Despite what is sometimes said or suggested at law enforcement training conferences, police have no authority to seize any satanic or occult paraphernalia they might see during a search. A legally valid reason must exist for doing so. It is not the job of law enforcement to

prevent satanists from engaging in noncriminal teaching, rituals or other activities.

## Conclusions

There must be a middle ground in this issue. Concern about satanic or occult activity should not be a big joke limited to religious fanatics. On the other hand, law enforcement is not now locked in a life-and-death struggle against the supernatural forces of ancient evil. Law enforcement officers need to know something about satanism and the occult in order to properly evaluate their possible connections to and motivations for criminal activity. They must know when and how beliefs, symbols and paraphernalia can be used to corroborate criminal activity. From a community relations perspective, they must also learn to respect spiritual beliefs that may be different or unpopular but not illegal. The focus must be on the objective investigation of violations of criminal statutes.

Until hard evidence is obtained and corroborated, the American people should not be frightened into believing that babies are being bred and eaten, that 50,000 missing children are being murdered in human sacrifices or that satanists are taking over America's day care centers. No one can prove with absolute certainty that such activity has not occurred. However, the burden of proof, as it would be in a criminal prosecution, is on those who claim that it has occurred. As law enforcement agencies evaluate and decide what they can or should do about satanic and occult activity in their communities, they might also consider how to deal with the hype and hysteria of the "anti-satanists." The overreaction to the problem can clearly be worse than the problem. An unjustified crusade against those perceived as satanists could result in wasted resources, unwarranted damage to reputations and disruption of civil liberties.

In general, the law enforcement perspective can best be maintained by investigators repeatedly asking themselves what they would do if the acts in question were part of Protestant, Catholic or Jewish activity. If a law enforcement agency wants to evaluate the group spiritual framework within which a crime is committed, it is more appropriate, accurate and objective to refer to such crimes as cult crimes rather than as satanic, occult or ritualistic crimes. The "Sects, Cults and Deviant Movements" seminar put on by the Institute of Police Technology and Management at the University of North Florida in Jacksonville, Florida, is a good example of this more objective, broad-based approach. Satanic cults have no more law enforcement significance than many other potentially destructive cults that exist in this country. ★

## FBI's Lanning sides with Satan, says former top bureau official

Former FBI official Ted Gunderson, in an interview to *EIR* editors Jeffrey Steinberg and Carol White, warned about the spreading plague of satanism and satanic-related crime and sharply criticized the bureau for covering up the crisis. A full text of the interview will be published in the July 1990 issue of *EIR*'s counterintelligence newsletter *Investigative Leads*.

Prior to his retirement from the FBI on March 30, 1979, Gunderson had spent 28 years with the bureau, ending his career as the senior special agent-in-charge of the Los Angeles Field Division, directing 700 employees and an annual budget of \$22.5 million. Immediately following his retirement, he was appointed by then-Attorney General Griffin Bell to direct the security arrangements for the Pan-American Games in San Juan, Puerto Rico. Returning to Los Angeles, he set up a private firm, International Security Consultants.

Among the first investigations Gunderson undertook with ISC involved a former Green Beret officer, Dr. Jeffrey McDonald, who was accused of murdering his wife and children in Fayetteville, North Carolina in 1970. McDonald contends that his family was murdered by a ~~satanic cult~~ similar to the Manson Family, which had carried out their grisly murders on the West Coast just months before the McDonald murders.

As the result of his work for attorneys representing Dr. McDonald, Gunderson became increasingly aware of the existence of a nationwide satanic underworld engaged in drug trafficking, pornography, ritualistic murders, and other crimes. For the last decade, Gunderson has developed an expertise in the field. More recently he has been involved in investigating alleged ritualistic sexual abuse of students at the McMartin Day School in Manhattan Beach, California, and similar allegations of satanic cult-related crimes in Washington State. (In the McMartin case, a jury acquitted the two defendants on 52 counts of the indictment in January 1990, but failed to reach a verdict on 13 of the counts; a second trial is expected to take place on those charges.) In 1983, Gunderson, along with investigative journalist Maury Terry, author of *The Ultimate Evil*, helped develop critical evidence in the ritualistic murder of Broadway impresario Roy Radin.

Gunderson has appeared on nationwide television shows,

including the Geraldo Rivera show, probing the satanic crime threat. He has recently written a book-length guide for locating missing persons, titled *How To Locate Anyone Anywhere Without Leaving Home*, which is available from Ted L. Gunderson Associates, P.O. Box 5080, Long Beach, California 90805 for \$10, shipping and handling included.

### The FBI suppressed evidence

In his interview with *EIR*, Gunderson was particularly critical of the role that his former agency has played in recent years in suppressing evidence of a burgeoning nationwide satanic criminal structure. He focused much of his harshest criticism on FBI Special Agent Kenneth Lanning, the current head of the bureau's Behavioral Science unit at the FBI Training Academy in Quantico, Virginia.

Since the discovery of a satanic burial site on a drug plantation near Matamoros, Mexico last spring, Lanning has written a number of articles denying the existence of a satanic problem in the United States, blaming the widespread concern over ritualistic crimes on religious fundamentalists, overzealous investigators, and quacks. Two of Lanning's harshest attacks on the idea of satanic ritualistic crimes appeared in the October 1989 issue of *Police Chief* magazine and in a special report published in December 1989 by the National Center For Missing and Exploited Children. Lanning has written that more people have been killed in the names of Jesus and Mohammed than in the name of Satan.

To which Gunderson responds:

"In my opinion, other than Aleister Crowley, Anton LaVey, and Michael Aquino [all well-known satanists active in the United States this century], Ken Lanning is probably the most effective and foremost speaker for the satanic movement in this country, today or any time in the past."

Based on his own experiences probing the McDonald, McMartin, and other cases, Gunderson is certain that a nationwide satanic underground exists in the United States:

"My investigations over a 10-year period have led me to the exact opposite conclusions than those of Ken Lanning. There is every indication that there is a loose-knit satanic cult network operating in the U.S. It is probably a combination

of: a high-level group of people linked to kiddy porn, prostitution, drug trafficking and other criminal activity internationally. This more organized structure filters down to independent groups of satanists probably not tied directly to the first network. These local groups also engage in drug trafficking, ritualistic activities like animal and human sacrifices. And below them, we encounter high school-age kids who go to the occult shops and buy the satanic literature and set up their own local independent groups. From hundreds of interviews that I have personally conducted in every part of the country, I encounter a persistent pattern everywhere. All the stories fit the same mold: animal and baby sacrifices, the use of candles and other ritualistic props, robes, chanting, etc. All of these victim-survivors, from children to adults, are all telling the same basic story.

"In the McMartin case, for example, before any criminal charges were filed against anyone, 460 complaints were filed with the Manhattan Beach police. Are we to believe that 460 families fed their children the same story of ritualistic sexual abuse, animal sacrifices, etc.? This is a suburban, affluent area, middle class and up—not the kind of people inclined toward the belief in satanic conspiracies."

### How many children are really missing?

Gunderson attacked Lanning's recent claims that the number of documented cases of missing children in the United States last year was under 100, with the majority of those cases being teenagers fleeing rotten home environments:

"The FBI has an accurate count of the number of automobiles stolen every year. It knows the number of homicides, rapes, and robberies. But the FBI has no idea of the number of children who disappear every year. They simply do not ask for the statistics. Every month every major police department in the United States files its uniform crime statistics with the FBI. It would be simple for the bureau to add one more column to the statistics and get a breakdown of every reported case of missing children. But they don't do it. They have no scientific basis for making any estimates about the number of missing children—not to even mention children who are kidnaped for ritualistic purposes and, in some cases, murdered. I am convinced that the FBI does not ask for these statistics because they do not want to see them. They would be confronted with an instant public outcry for action, because the figures would show a major social problem. That problem would demand action."

"Up until several years ago, there was a built-in prejudice among even local police and prosecutors against investigating ritualistic crimes. I have interviewed parents who went to the police with detailed accounts from their children having been sexually abused. As soon as the investigations began to get into areas of ritualistic activities the probes would be shut down. I don't think that this was due to satanist penetration of law enforcement in every instance. I think that there was a built-in prejudice."

"Fortunately, in the past few years, a number of local police investigators in different parts of the country have seriously taken up the issue of satanic crime. In some cases, these officers have developed their expertise on their own time. Now, however, local police are more conscious of the growing menace represented by satanic related crime, ritualistic violence, etc. But the problem is national. Many of the crimes we are talking about—interstate transporting of pornographic material, kidnaping, interstate drug trafficking, etc.—are federal crimes. A federal clearing house for intelligence on satanic-related crime is urgently needed."

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*"I have evidence chiseled in stone showing that the U.S. Army and the Department of Justice covered up that satanic angle and framed up Dr. McDonald. The McDonald case could have exposed a major heroin-smuggling operation out of Vietnam involving highly placed Army officials running drugs into the U.S. in the body cavities of dead GIs."*

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Rather than creating such a capability to assist the work being done by local police and many private groups, the FBI is consciously attempting to bury the entire issue and drive local police into dropping their own efforts.

"I am convinced that we are confronted with a serious satanic penetration of every level of society, government at every level."

"I was first exposed to this problem of penetration when I investigated the McDonald case. Within 10 months of being hired, I had obtained a signed affidavit from Helene Stokeley, a member of the satanic cult that carried out the murders of the McDonald family. Yet an overzealous prosecutor ignored that evidence and proceeded to prosecute Dr. McDonald. I have evidence chiseled in stone showing that the U.S. Army and the Department of Justice covered up that satanic angle and framed up Dr. McDonald. Why? Among other things the McDonald case could have exposed a major heroin-smuggling operation out of Vietnam involving highly placed Army officials running drugs into the U.S. in the body cavities of dead American GIs—green body bags loaded with heroin. Elements of this story even came out publicly in the Jan. 1, 1973 issue of *Time* magazine. But that was just the tip of the iceberg. When the McDonald case goes into a retrial—as I am confident it will—there will be definite information about the cover-up—the drug angle and the corruption of the prosecution."